

The MODERN WORLD

A Home-Religion for the West

“**W**AITING on mother and father, protecting child and wife, and a quiet calling—this is the highest blessing.”*

It is often said that Buddhism, as a religion, is quite unsuitable for the Western Home. But is this really so? Its basis is a basis of truth, unselfishness, compassion, self-conquest and peacefulness; purity is the first layer of this Buddhistic structure, and, therefore, as a religion, it is of universal application.

Its extreme simplicity is, in itself, a point in its favour. The daily devotions are few, but to the point; the teachings are based on reason and individual experience which fulfil present day needs even as they did when first enunciated many hundred years ago. Its toleration is in charming contrast to the usual intolerance exhibited in Western lands towards the beliefs of others. The “middle way” appeals because of its reasonableness, and thus is accepted by those whose lives are based on reason.

Moreover, it is as suitable for the ignorant as it is for the learned. It teaches that life is sorrow, and it shows how to cure that sorrow; but this is only to prepare the way for an all-conquering optimism unsurpassed in any other religion. A modern philosopher, Prof. Huxley, has truly said that “pessimism is a good ground work for optimism.” Worship, as applied by the Buddhist, is only an expression of greatfulness, love and appreciation of the beautiful. There is no worship of a Creator or Supreme Being, nor does it connote any hope of a reward either in this, or any other world. The Buddha showed that it is possible for a man, without divine help, to live a life of the highest morality, purpose and love. Surely, such a being, full of sweetest compassion and benevolence—a guide and comforter for countless generations,—is worthy of remembrance and honour. Worship in, say, the Christian sense, is non-existent in Buddhism.

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The religion inculcates respect and honour to teachers and parents in a marked degree, and that such teaching is necessary to the present day insolence, disrespect and self-sufficiency of youths, is evidence enough to satisfy any one. Buddhism teaches the duty of parents to children, wife, husband, friends and servants: their welfare, moral and physical. It inculcates a love of nature and of the lower animals. It teaches us to cherish no hatred, not to wantonly kill, to love the Truth and all sentient beings. It teaches that education is not only a "drawing out," but that its real aim is to enable the student to live a clean, happy, rational, useful life and to assist others to do the same.

The study of Buddhism should prove to be a corrective for much of the irresponsibility, inattention and slipshod method of the present day; for, care of speech and action would necessarily follow the acquisition of knowledge of the effects of one's words and actions. These are never lost; and their consequences have sooner or later, to be borne by their originator. There is no time for idle talk and speculations. There must be a sense of personal responsibility and a true reliance on one's own inherent strength. Offering, as it does, a complete system of mental culture, Buddhism destroys illusions and holds out hope for, and to all. Earnestness and concentration are among the first lessons that a Buddhist has to learn, and this alone is a great advantage in a life of strenuous effort. The man who can inhibit thoroughly, and can relax mind and body at any given convenient time, and who can conserve his energies and nervous forces during periods of stress and storm, is the one who will emerge

at the end of the struggle steadfast, true and successful.

The daily repeated promises, refuges, or *Silas* would also, if thoughtfully, earnestly and reverently uttered, be deterrents of crime; for Buddhism preaches against strong drink, lasciviousness and extremes in apparel and living. It preaches against murder, anger, theft and lying, and there is no sympathy for the person who lives beyond his means, or who is puffed up with vanity! Service for others is thought to be ennobling and glorious. Here then is our salvation; for, this added to mental culture, drives out sloth, anger, malice, slander, envy and meanness. All delights of ignoble character will find no place in our life, and less crime would be committed because of the knowledge of the effect of crime on oneself and on others. I suppose that it is a universally acknowledged fact that some criminals are born with criminal instincts and tendencies. Such seem to be powerless to withstand the promptings of their nature to commit crime, and for these people I cannot think that the present day laws are suitable. It would, perhaps, be better for them to be treated as lunatics are treated—placed under restraint and continuous observation, with an endeavour to help them to such a degree of resistance, by their own will, as may be sufficient to withstand assaults of temptation.

Others, who have become criminals through bad example or stress of circumstances, should be treated quite differently; but whatever the treatment meted out, it should ever be remembered that a "punishment to fit the crime" must inevitably be received by the wrong-doer, sooner or later, and if justice will be

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given thus, surely additional punishment must be an injustice. For this reason, among others, it is to my mind, doubtful whether the capital sentence should ever be carried out. It is said to be an excellent deterrent of crime, and I remember reading of the recrudescence of serious crime in Italy when capital punishment was abolished. Moreover, I know that the question is a most serious one for humanity at large, yet I honestly think that Education—real Education—would be a far greater and truer deterrent of crime because it is based on knowledge and reason. The taking of life is to be deplored in any case because we are all *One* in the Universe. There can be no separateness, whether visible or invisible; high or low on the plane of existence; far or near, it matters not. We are limbs of one body! Who are we then that we should deter any sentient being from progressing on its upward way?

Custom is responsible for many inconsistencies in this connection. Many people who enjoy their chop or steak, joint or fish, would be sorry indeed if their pet horse, dog, or other pets were only *accidentally* killed! Many ladies will wear skins and feathers—the use of which must imply death or pain on the original wearers—who would be shocked beyond measure if they were put into the dock charged with wilful murder or with causing cruelty to animals!

In political life what a change would take place, were Buddhistic ideals to be held in force! The paramount good of the citizen would be the chief factor that

would guide the statesman's decisions on all occasions. There would be no hankering after office for the power or pelf which it could afford. Truth would replace diplomacy, and earnestness, party rancour. There would be no rushing into deadly, costly war, just for the sake of aggrandisement or to appease the cravings of land hunger. There would be no libel actions after the elections. Politeness and co-operation would oust the impoliteness and obstruction which are indulged in by Members of Parliament daily.

Barristers, lawyers and judges would, like Othello, find their vocation gone, if, as it appears to me, justice is obtained by discovering all the evil in, and surrounding, one's opponent and proving him to be a liar of the largest dimensions.

But after all why worry about life? *Qui bono*? To live a holy life is (one of) the highest blessing(s). Life is based on sorrow, and with sweetness comes the after-taste of sadness and bitterness. How often is this experienced in our every day life! The goal, so striven after, is reached only to find that it offers but Dead Sea fruit! Our children, who have been our pride, joy, turn out to be worthless or worse; friends whom we trusted implicitly have become our enemies, perhaps all the worse because they are secret enemies. Is it not worth while to seek and *find* a cure for this sadness and bitterness! Is it not worth while to strive to attain to a state where troubles are things of the past, and where a deep peace for ever reigns in the soul?

FRED. POOLEY



A New Calling

Unseen regions and dew-clad and ice-ridden wastes, at enormous physical risk and countless millions of pounds, the sagacity of man has found out. Why? Perhaps to march into the untrodden wilderness the excess of population that the wild wastes may greet with power and plenty. Unthought off realms of discovery, his intellect has achieved under circumstance painful to relate. The wits of man never are spared to any service only should it be of promise and of least returns. Brains are racked, body tortured, and money wasted, with the confident hope that the ever-cherished morrow may bring fortune and good luck to compensate the agony of toil. With what motive man tortures his flesh, with what object he stoops to things which, in all conscience at other times and under different circumstances, would he have shunned as if it were hell itself? For the matter of that, the springs of action or the motive power to do, at the present stage of civilization, lies at self-preservation. The great deluge of competition sweeps away the holdless poverty. As it sweeps, it minds little whom it sweeps or how it lays its iron-hands. First the huts and hovels, rags and nakedness are robbed. The meanest and lowest who occupy the last rungs of the poverty-ladder are swept off; the next last that remains is the next class,—the middle class. The deadening effects of poverty dance on the hollow-cheeks and sunken-eyes of the once affluent class, only to be consigned to the ravages of want and poverty in their turn! The aristocratic class of remote generations are only named aristocratic, though in reality, they only occupy the ranks of the middle class under the sway of poverty. The sense of superiority or the elated pride

of traditional glory of the higher class despite the poverty and want that age has brought upon them, struggle hard to be compromised. The apprehension of still worse conditions perhaps may tame the vainglories of their imagination. Then what? The rich class of one age is the middle class of the next; the middle class of that age is the poor class of the future age. Thus goes on the fortunes of society. Philosophies are easily told, says my friend, but no one is ever better for all the philosophy of the world that one has heard or learnt. The struggles and agonies of society when it passes from one strata to another are what constitute life, and its turmoil. What our scientists call 'self-preservation' is nothing but the preserving of one's self from effacement from the face of the World by poverty first. In order to resist the powerful enemy of humankind, the ingenuity of man devised methods to ravish nature and his own kind very often, to eke out subsistence.

What is the prime motive of the present world, if it ever has? Perhaps everyman, since he desires life, desires also for things which keep up his life. Desires are only actions in embryo and if desires do not move, better had they not sprouted in us! But one thing we must note is that the desires of the present generation, by force of circumstance and mould of the age, are chiefly desires after food and raiment. Perhaps it is the pride of the age that it has been so. The young man says "business". By 'business' he means, not seeking the way to unknown heaven, nor the deliberation on the woes of the world. Business means, 'what do you give me'. The man who comes to another with business means within himself 'what shall I take from this man'. Some times

both are profited ; at many times one is worsted to his great ill-luck. What happens generally is that the one preys on the other ! Be it whatever, the rage of the present is money as it is evident. How to get it is the question. Any profession is worth nothing if it does not pay. If a business does not pay take to some other ; if that is failing, find out a third one. If that too fails trade on the credulity and weakness of mankind. It is how in many cases business is flourishing. Be anything, do anything and say anything, if you can get money by any means, the world applauds you and you are the hero of the hour. Cheap Philosophy !

Well or ill, the world must go. The fear of the future or the danger of the present, whether pains or pleasures, man must live. Forests may be fenced and hills guarded, but man must, as he is born, eke out bread. This is beyond question. How best he could and how best, in conformity with his powers, his circumstances and with the great virtue invested in him, man lives ? Most fail because, they neglect the man in them. Most come to grief because, evil is easier done and to one's great pleasure. The moment is sweet, the evil allures us with immediate profit ; the result ends in calamity. Anyhow the result, if it ever comes, comes very late. Immediate joy is worth more than apprehended sorrow which may never come. Whether comes or not, to degrade one's self to mean action simply for the sake of life is worse than death. There are not without professions which are paying at the same time honorable. Perhaps honorable professions demand honesty, sincerity and many other virtues of head and heart which may not be required for dishonorable ones.

In India there are professions at the present moment which one may take to with pride and honor. There are callings which require physical labor and pecuniary support. Those who are prepared to labor and can afford to lay out capital for such gigantic concerns may try their luck. Without attempting to give any reasons, we may state that trade has been concentrated in a few hands and the majority of minor trades is leading a precarious life. There are professions which are appropriated by the learned people only, which we hardly call a trade. For instance, Medicine, Law, and Teaching, are professions, yet in the strict sense of the term, not trade. 'Social Service', we may call these professions, more or less a charitable and humane action on the part of those who take to them. But never mind about them *now*, whether, Law, Teachership, and Medicine contain any practical humanity in them. Anyway, the credit ought to be given for such professions since, human sufferings and ignorance are materially relieved though not to the desired extent.

Some more professions there are which, unknown thought to our ancestors, are largely availed of by the heroes of the modern age with great success. In fact these new callings have been so much advanced and so extensively employed in other countries that it is impossible to undo what has been done or be without their influence ; one of such professions is Journalism, a learned calling and indispensable one. In fact this profession is not without its attraction in India though it has failed to attract more as it ought to. Many a young man possessing the fire of genius wastes his latent powers in other callings which do not demand much of his genius.

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The gates of law, medicine and school are flood.

Indian markets are glutted with lawyers, doctors and teachers. Common sense tells us as to what should become of a thing when it becomes cheap and abundant; in fact when the supply becomes more than its demand evidently decay and putrifaction is the result. Overcrowded callings in no way differ from marketable things. Degradation and unemployment, keen competition and meanness in profession, are the concomitant results attending on over-crowding of a profession. These results though evident in India, the animal instinct of flocking is hard to eradicate. After wasting a good lot of money in schools and colleges, the new fledged university man is contented with a small sum of Rs 15. The pity is, in most cases, the desk is his life-long task and saviour. The point of shame and degradation has been reached when we find that the young man with a sufficient dabbling in Shakespeare and Milton, History and Philosophy, Conics and Spheres, deliberately offers himself to the work of copying and filling up schedules. The midnight oil and restless youthful days have nothing to do perhaps with his later life; everything is waste. Majority are satisfied with a clerk's post. Those moderately rich men send their youths to some other calling which, though not so ridiculous, are yet thankless. As we mentioned, the professions of law, medicine or teachership, are the only vocations which our rich young men flock to, and on account of over-crowding, these callings are no longer promising; to put more pressure on them will only result in giving way.

There is yet a calling, as we mentioned, which demands the energies of

young Indians. The field has not yet been fully cleared. There is much to be done though many think there remains nothing. In India much work yet remains and general progress lies at the hands of Journalism. The number of periodicals and quantity of Journalistic literature in other lands perhaps put to shame those who imagine that there nothing yet remains to be done; the quality, quantity and method of Indian journalism might be very well improved by youths of our country whom the counters and desks engage for a small pittance.

The field for work is vast in journalism. Other occupations are too full and refuse any more. Much of native talents are wasted in unsuitable tasks. While circumstances conspire so much against beaten tracks, while necessity drives all youths to rely upon themselves and their capacities, any more persistence and brutish following along the old ways may not be paying.

It is not necessary that one should take to journalism alone. There are other vocations that the modern age opens up to our young men of which, some are suitable to a certain section of the people, while others are reserved to a select few. True, the field of Journalism is not so much promising here as it ought to be. There may be many reasons but any longer the retrogression is neither safe nor desirable. The rich class generally may not care for it; in fact they may be indifferent. It matters little for them whether there exists anything at all, so long as they are fully endowed with necessities and luxuries. The middle class, though capable of understanding and earnest cannot pay. The last class is ignorant of what takes place. There is still another class which is irresponsible,

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saying and doing all, without much ceremony or meaning. Facts to be remembered regarding Indian Journalism are that it is in its childhood. The functions of journalism have not been properly utilised nor developed. The number of journals and newspapers, in consideration of the vast population is shamefully insignificant. The conservative spirit of the general public and the indifferent, nay, unsympathetic attitude of the educated public, and lastly the ill conceived spirit of rising individuality hold the reigns

of progress of Journalism. In the interest of education, in the interest of material prosperity and in the interest of the country's stability, this universal weapon possessing immense hopes and opening up diverse possibilities of advancement must be cultivated along the lines of the western nations. To belittle the calling, or to ignore its potency or to pass away as something that does not concern us is suicidal; it is nothing but inexcusable blindness and irresponsibility.

W. TIMOTHY



Inequality

The growing difference between labor and capital have their birth in the conception of each class, of the term "equality." The doctrines of the "Rights of Man and of the "Brotherhood of Man" have gained much hold upon the masses; and the chief exponents or leaders of these theories are generally men who have risen somewhat above these masses.

It is true that in the eyes of the lowly, all men are equal. This theory has become a true saying, an aphorism, a generalisation—than which nothing is more misleading,—and it has become embodied in the body of the law. But as a matter of fact, every one knows that the word of a domestic servant, from his scanty means of education, and lack of culture of the moral sense, is not equal to the word of his master whose greater leisure, affluence, trained will-power, and trained moral powers, have brought to him a sense of justice, of balance, of tolerance, if you choose;—a sense of dignity and nobility of moral

worth, a belief in the evolution of character by personal effort without making another a scape-goat for his sins,—traits not possessed by his less fortunate or less determined "brother." In order to verify this statement, it will only be necessary to endeavour to recall one domestic servant who has lived with you in the past twenty years, who has never stolen one cent's worth from you, nor ever told a lie.

Education, Carlyle has said, was the uplifter of the moral sense. The only salvation of the masses was to be found in education. In all the religious systems of the world the Eternal One is represented as the All-Knowing One, the God of Wisdom. It is knowledge, that makes a man Godlike. It is knowledge, therefore, to which a man should aspire. It is knowledge alone that improves his earthly existence: and it is his knowledge impressed upon his own times that will constitute the immortality of his individuality.

Rousseau, who did so much to start men aright in principles of education and theories of statecraft, sought to solve the problem of inequality. His theory, afterwards rejected as unpalatable, that the state should assure the education of the child from its birth, was evolved in order that every man might start life equally equipped in positions and ability. The great objection to this theory lies in the breaking up of the domestic hearth and in rendering parents irresponsible for their own progeny. Results produced by such environment would prove most beneficial, but the germs of heredity would still be dormant in the nature of the child. The experiment would be interesting as a method of ascertaining to what degree the influence of environment could overcome that of hereditary tendencies.

Since time immemorial two classes have existed: the master, and the slave, the employer and the working man. And the order of things seems likely to prevail. Place all men of this day upon terms of social equality and affluence, how long would the new regime endure? It would disintegrate because of the workingman's lack of knowledge of social conditions, of the control of wealth, and of the mental and moral culture, made possible of attainment by the accumulation of wealth. And yet a short time after he lands, the workingman, who to-day comes to our shores from his lodging place in a little foreign adobe hut, imagines himself the equal of one of our ministers of state; and believes himself eligible to sit at a Cabinet Dinner!

Centuries of striving, aided by the perfect education of the moral and mental forces of the parents, combined with

state education for the offspring, *might* start the child aright on terms of equality, in position and ability. But the working man does not desire education any more than the tramp desires a bath; and he simply wishes sufficient education for his children to enable them to earn enough money with which to make vulgar show and display, impudently assert their equality with the educated rich. He fights for short hours, gives poor service—for never was work of all kinds more badly done than to-day, and claims more money than his employer formerly gave for superior workmanship. His employer, in his earlier years, did not cry for an eight-hour-a-day, but acquired his wealth by steady, daily application of twelve, fourteen, or sixteen hours. He worked, and studied, studied, studied, not only books, but conditions, the commercial world, human nature, the control of large bodies of men, the manipulation of capital, the requirements of the people, the laws of supply and demand. He did not start out with a saw under his arm, crying aloud for more money and less work, and in two years expecting to sit at the White House table!

Ignorance is always suspicious. The working man imagines he is being imposed upon because he has not all the worldly advantages, in the free country of his superiors, attributing their superior worldly condition to luck. The greater the ignorance, the greater the suspicion. One who cannot read his bank-book imagines the bank is cheating him, and he is the man who always sues a wealthy corporation in case of an accident which is entirely his own fault. His suspicions and ill-feeling toward the affluent, will only disappear in the purification of his nature by honest—not careless—toil, and

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by the elevation of his mental and moral powers by means of education.

Religion, as well as political economy, has recognized two classes of people. Christ had one teaching for his disciples, and one for the masses. Among all religions appear the initiated or the adepts and the uninitiated. In the Jewish dispensation only the High Priests were allowed to enter the Holy of Holies, and no High Priest, or Rabbi, ever considered a brick-laying Israelite his equal. The *Eleusinian Mysteries* recognized two divisions of people, even among priests; for there were the "hierophants" of the inner sanctuary, and the secular clergy who were not even instructed in the *Mysteries*. Of the Magi, even in the days of Darius, there were two sacerdotal castes: the initiated, and those permitted to officiate only in the popular rites. The Hermetic Brothers of Egypt, the Druses of Lebanon, the Brothers of Luxor, recognized this two-fold element, and the Buddhists, who converted one third of the world, conceal their mysteries from the masses.

In our progress of "up-being's piled gradation," character is an evolution. Personality is perhaps the broader term, as the uneducated seek to eliminate all element of education from the term, "character," willing that it shall mean solely moral integrity. But personality includes culture in its widest, broadest sense. The savage and the uneducated person bear the same relation to the

educated man, as does the child. The gift of free intercourse would harm the ignorant worker, as the gift of suffrage in the first days of reconstruction harmed our negro, and made him the insolent, lazy, blot upon our escutcheon he is to-day.

There is but one solution of the problem for those who have the grievance of being numbered among the lower classes;—work—hard, steady, honest work, and evenings not habitually spent at a "Fairly Land" or "Paradise," or "Penny-in-the-Slot" show places, but in books conned by the mid-night oil, in studying the conditions of the country, in seeking expert living instruction and in continually practising economy in all things, day and night, and bending every energy to the sole aim of becoming a capable, intelligent, thrifty, honest, and honourable citizen. To such an one only affluence comes; to the trickster, the slack-houred worker, the careless craftsman is dealt out medium or poor success, and a crabbed, discontented nature, that makes him the sport of man, and a superfluous element in the world. The world generally gives every man his due. If a man does not receive what he considers his just deserts, he will discover that some law of nature has been violated, and the fault, much as he would like it condoned, lies within himself. The position he occupies in the world, is generally the measure of his worth.

U. S. OF AMERICA

Mrs. JOHN STOVER ARNDT



Coconut culture-II

COPRA

Considering the two grades of copra which the wholesale buyers can use in unlimited quantities, namely, the edible-food-product grade and the ordinary oil grade (utilizable in soap manufacture), two methods of drying copra may be employed in the Philippines. Thus far it appears that the copra maker has not attempted to produce a superior article, preferring to receive a lower price for a product easily prepared with a very small outlay for apparatus. However since the Philippines are now producing about one-third of the copra of the world, and since this percentage is likely to increase in the near future, it is highly advisable that steps should be taken at once toward the general adoption of artificial dryers in place of the present methods of sun-drying and smoking over the "*taphan*."

The disadvantages of the sun-drying method are: it can be used only during the dry seasons which in most parts of the Philippines are uncertain and of more or less limited duration; the time required is excessive from an economic standpoint; the drying is not sufficiently rapid to prevent decay in the copra from the nuts that are more or less immature when picked; the space required for spreading out the copra during the drying is deplorably large; and the material required for constructing suitable drying areas is expensive.

The disadvantages of the *tapanan* process are: the creosote and other substances carried in the smoke from the husks and shells permeate the entire mass of the copra "meat" thus rendering it unfit for the higher purposes for which the *unsmoked* article may serve, such as but-

ter, edible oils, etc.; the drying is always more or less uneven, some of the pieces being scorched while others are scarcely half dried at the time of removal; molding and decay, while *en route* in bags, is very likely to result from the half-dried copra prices which are always sure to begin to decay within a few days after removal from the *tapanan*. A combination of these two methods, as is commonly practiced in the provinces of Laguna, Tayabas, and others in Luzon, is undoubtedly better than the *tapanan* method and may be used, of course, during all but the rainiest season of the year, since the length of time during which the partially dried material from the *tapanan* must be spread out in the sun is reduced considerably.

The advantages of the modern artificial methods are: the absolutely smokeless quality of the finished product; the small amount of time required for turning out a completely desiccated article; the far better keeping qualities on board ship or in storage; the very superior appearance of the artificially dried material (in being free from mold, earth, etc.); the obviation of danger to grinding apparatus from gravel, sand, etc., which almost always is found adhering to the sun-dried product.

There are now several styles of artificial driers on the market; the capacity and system—that is, whether rotary cylinders of sliding trays to be adopted a plantation—will depend upon the local conditions and inclination of the proprietors.

DISEASES AND ENEMIES

Fortunately the coconut is possessed of an unusual amount of vitality as com-

pared with most crops, and, generally speaking, the number of serious pests attacking it is small. However, in the first years of its life the young plant is exposed to many dangers, some of them causing very severe losses in the Philippines.

Among the fungus diseases it appears there are two or three well recognized pests the principal one being the so-called "bud-rot." This disease has at several periods spread over large areas of territory, decimating, in many cases, the plantations in its track. The same disease probably exists in other countries, especially in India, and it may be identical with one of the coconut diseases of the West Indies.

Since the disease appears to attack only the "heart" of the crown the symptoms are very readily noticed in the dying, or yellowing, of the leaves and the dropping of the fruits. As soon as these symptoms can be recognized as coming from this particular disease the planter should lose no time in felling the tree and in destroying the bud and leaves thereof. If it is impossible to burn a large heap of dead leaves or brush over the diseased crown, the bud itself and a meter or more of the upper portion of the trunk should be buried at least 40 centimeters below the surface of the ground.

There is no known empiric remedy for this disease, hence the only means of combating it is to check its spread by destroying all affected trees as soon as the attack is noticed and before the germs of the disease can mature and be transmitted to the surrounding trees.

The other fungus diseases attacking the coconut are of insufficient importance to require discussion here.

The insect enemies of this crop are of comparatively little account, though the "uang," or black beetle (*Oryctes rhinoceros*), in certain districts seriously mutilates the young leaves and thus reduces the vitality of the tree. This beetle, which breeds in rubbish-heaps and piles of decaying vegetation (especially that from sugar-cane fields), more frequently attacks coconuts in the lowlands and in the more or less isolated areas. The means of combating these insects are practically limited to hand-killing; a wire having a hook or barb at the end is thrust into the burrow suspected of containing a beetle and twisted about until the "uang" is withdrawn or until proof of its destruction is in evidence. In some cases it may be advisable to apply a small amount of wood tar or a mixture of resin, oil, and tar about the crown of trees in infested plantation even if it is impracticable to introduce this substance into the burrow; the mere odor of it would have considerable influence in keeping the pest from further depredations in those trees for several weeks. In case the burrow is tortuous so that the wire can not reach the beetle a spoonful of bisulphide of carbon should be poured into the hole and the hole immediately closed by a handful of wet clay, or it may be applied to a wad of cotton which is immediately thrust into the burrow. This liquid should not be used except in cases where the wire will not suffice, and only when the insect is known to be in the burrow. Fine dry sand thrown into the crown may be of some use provided it can be made to enter all parts of the leaf bases in the crown.

The red beetle (*Rhynchophorus* species) is fortunately of rare occurrence here. This beetle enters as a grub through

wounds or cracks in the trunk, burrowing about in the softer tissues, and is difficult to combat on account of its habits. A tree becoming badly infested should be immediately cut down and burned.

A small trunk-boring species of beetle also attacks trees, especially those in a weak or diseased condition.

Scale insects sometimes attack the older leaves, but are by no means so common in general in the Philippines as they are in most other countries. In several cases on young trees they can be controlled with kerosene emulsion.

The fruit bats which are believed to destroy a considerable number of small nuts in India and the East Indies apparently do little or no harm in the Philippines.

Rats undoubtedly injure a small percentage of the nuts in some districts; they may be prevented from climbing the trees by nailing strips of tin or zinc around the trunk of the trees at the height of 2 meters from the ground. Kerosene tins may be used for this purpose, but in the vicinity of the sea-coast are effective for only about two years. Removing the dead leaf bases, fruit stems, and "strainer" cloth (at the time of picking the nuts) deprives them of shelter.

In many localities the white ants, or (*Termes spp.*) are very troublesome to young coconuts: in plantations located on new lands, where there were numerous colonies of these insects before the jungle was removed, the pest is especially troublesome from the fact that their original food material being removed, they are forced to eat even living vegetable matter. If their nests are not in evidence, it will be a difficult matter to exterminate them except by careful and constant attention; any of the arsenical

poisons placed in the nests are usually effective. By constantly loosening the soil about the base of the young plant and by allowing no dead wood to accumulate in the vicinity of the young trees they can be gradually driven away or starved out. Keeping the crowns free from dead material deters them from working on old trees.

Wild pigs are probably the most destructive enemies of young coconuts, and where they are very troublesome, a fence may be absolutely necessary for the safety of the grove. Strips of rags or fiber from the leaf bases of the coconut saturated with tar and tied either to the leaves of the young plants or to stakes stuck into the earth close about the base of the plant may serve to keep the pigs from injuring the plants; this method is advisable in plantations, part of the trees of which have grown beyond the reach of pigs.

The practice of setting the young nuts in a deep depression is inadvisable in localities where heavy rains are frequent; furthermore, unless special attention is given the matter, the young plant roots are practically certain to meet with injurious influences from the sub-soil in which they are set.

In the matter of fences the plan of planting bunga palms at intervals of 30 to 50 centimeters distance is advised; when well grown this serves as a permanent living fence; bamboo or brush may be woven into the spaces between the palms, or maguey may be planted in the intervals or just inside the bunga row.

IRRIGATION

Like all shallow-rooted plants the coconut suffers more or less from prolonged periods of drought; hence irrigation, where it can be conveniently and cheaply

had, is undoubtedly of much practical benefit to the plantation, especially during the first few years of the life of the trees.

FERTILIZERS

The application of commercial fertilizers to coconuts is a complicated question and one which the average Philippine planter naturally disregards. While the potash salts and phosphates undoubtedly always give good results and while the organic manures certainly assist the young trees to reach the bearing stage promptly, the use of commercial fertilizers is not absolutely necessary provided all the ashes from the shells (if burnt) be returned to the soil and provided that all of the husks and dead leaves be utilized. The leaves should be treated as recommended under the topic of "Cultivation," and the husks be composted, except such as may be required occasionally for fuel. The compost pit should be of concrete or cement-lined stone or brick with a roof to prevent the entrance of too much rain; but since the construction of a large pit of this type is rather expensive the ordinary *heap* must serve, at least on small plantations; this should be so arranged that the fresh husks are deposited at one end of a long pile so that the decayed husks at the rear of the pile can be readily removed. Cogon grass or rice-straw should be thrown over the heap and water should be applied occasionally in the dry season to accelerate the rotting process. This husk material should be used about the young plants at the time of planting or during the first few years of their growth.

The oil cake left after expressing the oil from the copra is not only an excellent fertilizer for young trees, but is one of the very best foods for domestic

animals; it should be ground or broken into small pieces before applying as a fertilizer, and when used as a stock food it should be mixed with some other lighter food material. If only the oil is shipped away from the estate, and if all the by-products, such as cake, ashes from the shells, and compost material from the husks, are returned to the plantation, there should be no impoverishment of the soil, no matter how long this system be kept up, for the constituents of the oil are entirely organic materials (carbohydrates, etc.) derived from the air and water. This principle would hold true even if sugar were made from the tuba instead of copra from the nuts, both sugar and oil containing no ash whatever.

It should be remembered that any form of fertilizers, whether potash salts, acid phosphates, ammonia compounds, or organic manures, such as tankage, guano or rotted husks, and even ashes, have special qualities and influences upon the growth of the coconut, especially in its early years; and that even slight improvements in the conditions affecting the roots of the young plants have a pronounced effect upon the vigor of its growth & shortness of its non-productive period. In short, whether the planter can follow the system of constant manuring of his plantation or not, it is certain that he must pay strict attention to the sanitation and nutrition of his young trees in every way possible.

SUMMARY

The export value of the copra as shipped from the Philippines is now about £20,000,000. By proper cultural methods this amount could be increased to at least £25,000,000 without increasing the area now under cultivation.

The seed nuts should be selected with reference to individual qualities of the parent tree. They should be hand picked, cured after picking, and so treated in the seed bed that the germinating parts do not receive any check from overheating or lack of moisture.

Transplanting should be done either before the nourishment in the seed nut is exhausted or not until the young plant has a small trunk.

The plantation rows should alternate 8 to 10 meters apart.

Secondary crops may be planted during the first few years. No plants except legumes should be allowed within 1 meter of the young plants and 2 meters of the older plants.

The surface of the soil around the young coconuts should be always covered by some form of leguminous vines even in old plantations.

Fallen leaves should be stripped and the midribs buried in shallow trenches; the husks should be composted in a long heap; the decayed husk material should be used about the young plants. Ashes from the shells should be used about the young plants.

Machine cultivation is recommended only for special cases; the disk harrow instead of the plough is advised whenever the surface soil must be lightened.

The nuts should be hand picked after the crown attains a height of 5 meters or more; the bamboo pole and knife may be used up to that stage. The nuts should be cured on a drying platform for one to three weeks after picking.

Artificial driers using coconut shells for fuel are recommended for the production of copra. The unsmoked copra made by this method should always bring a higher price in the world's markets.

Either woven wire or a line of reinforced bunga trees is recommended for protecting the young plants against the depredations of pigs, deer, etc.

Burning or burying the bud and upper portion of the stem of trees believed to be affected with bud rot is strongly advised.

Commercial fertilizers, while moderately beneficial, are not necessary, provided that an adequate amount of leguminous cover crops are used.

PHILIPPINES ISLES

O. W. BARRETT

Ancestor Worship

No where in the world, at the present day, is Ancestor-Worship recognised as a religion except in Japan. Says Mr. Frederic Harrison, "The only kind of cult or faith common to the whole nation retaining any living influence over mens' lives and conduct is the primeval Ancestor-Worship; i.e. simple reverence for the memory of their family, their tribal, and national forefathers. "For

2500 years it has been in existence and it is practised universally to-day. The Japanese does not worship any invisible being, human or superhuman. To him the object of adoration is primarily the family-ancestors of the household. His worship consists in daily offerings and performance of certain rites. So great is the influence, their reverence to the departed,—the sole

faith of the Japanese exercising on the nation, that, by its inspiration the entire people are fired by a keen and fervid patriotic feeling and imbued with a sublime sense of self-sacrifice or self-devotion. Could patriotism and heroism such as those displayed by the Japanese as a nation, be possible unless inspired by the consciousness of a divine Protector? In Japanese religion, a great departed soul takes the place of God. Just as in any other recognised religion of the world, this worship of the Spirits of the dead ancestors forms part of everyday life; so much so that a student, a soldier, or a merchant does not leave home for the foreign University or battlefield or on business, without taking leave of his ancestors in the grave and invoking their blessing.

Our purpose here however, is to show that Ancestor-Worship is not only, not confined to Japan but is prevalent in a great or small degree throughout the world and not only in barbaric ages but also in modern times. The student of the history of religions of nations need hardly be told that Ancestor-Worship was the rudimentary religion of humanity. In the early stages of culture the foundation for religion was laid on the idea of Soul held by uncultured races. What becomes of the soul after death, though diversely accounted for, yet the belief commonly agreed to is that the soul must be somewhere, whence it can come and visit the living. The souls of the dead are believed to keep up their interest in the living and their families and hold kindly intercourse with them. Thus in North America it is said, a Mandan woman will talk with her dead husband or child. A Chinese is bound to announce any family event

such as wedding to the Spirits of his ancestors present in the memorial tablets. Elsewhere the dead are not only talked to, but fed. This worship does not come only from family affection, as is to be understood from the explanatory definition of Ancestor-worship given by Mr. Frederic Harrison. What is meant by Ancestor worship says he in his contribution to the *Positivist Review* on "Lessons from Japan" is simply a sense of love and respect for those who have gone before; his worship of them is the simple desire to show respect to their memory." It runs counter to human experience of ages that a people can have adhered to any form of religion for mere love and respect alone without being amenable to the consciousness or fear that a relaxation or any slight neglect is fraught with consequences that can not be courted. It does not appear strange, nor is it illogical that those dead are looked upon as Divine Beings powerful both for good and harm. The North American Indian prays the Spirits of his forefathers to give him good luck and if he falls into any mishap, he believes that the Spirits punished him for some dereliction of duty he owed to them. In Guinea, the Nigroes attribute their distress or peril they get into, to their neglect towards their dead. The explanation for these notions, unscientific as they appear, lies on the surface. As during life the soul exercises power over the body, so after death, it is believed, it keeps its activity and power for good or evil. The man keeps after death the temper he had in mortal life.

All this belongs to the Ancestor-Worship or religion of the Divine-Dead, which, from remote antiquity has been,

as it is even now, the main faith of a larger half of mankind. Such offerings, as spoken above, to the dead, not only went on through the savage and barbaric world, but lasted on to higher civilization. The Russian peasant even now puts crumbs of bread or cake on the icon-shelf where saints' pictures are located, and wherein, as he fancies, the souls of his forefathers move. The observance and celebration in France and other Catholic countries of the West, of what is termed the "All Souls Day" is but a modern representation of the ancient feast of the dead. The great Chenghis Khan is assigned the divine rank by the Mongols and is still worshipped by them. In China, builders and carpenters deify and worship Pang who is said to be a famous artificer lived long ago in Shang-tung. And Quang-Tae, the war-god of the Chinese, was a distinguished soldier of the Han dynasty. The Zulus have gone a step further and declare Unkulonkulu, the creator of the world, thus making their ancestor, the Supreme Deity. A peep into the "Introduction to the study of man and civilization" by Mr. E. B. Taylor, discloses to the interested reader a fund of entertaining information, wherein he observes how largely the deification of the ancestor is in vogue in the major part of the globe. In India among the Hindus, the Brahmans and some lower classes are not without their ancestor-worship and nowhere except perhaps in Japan, are the rites in honor of the departed souls more rigidly observed, the function more, orthodoxly gone through, than in India on the "Mahalayam" day which has been aptly described the "Hindu All Souls Day" or on the day of "Shrardh" annually celebrated. Most

of the present day Aristocrats in England pride in tracing their descent to the Normans or even to the earlier folk. What is this due to? We do not certainly insinuate that the English are ancestor-worshippers with their ideas of freedom, caste, and love of materialism.

Whether Ancestor-Worship is recognised as a religion of the civilized times or not, it cannot be gainsaid that it is practised as a religion by different peoples in the world in varying degrees of religiosity. Now what influence has this 'barbaric' religion had in the past upon its followers and what sort has it now on those who adhere to it, is worthwhile considering. Modern Japan has shown, without a shadow of doubt, what sublime influence this ancestor-worship, exerted as can be exerted by no other religion in the modern world. Can modern history furnish an example, of patriotism, heroism and loyalty as those of the Japanese whose soldiers and sailors "face certain death and mutilation as a matter of course and without wavering or hesitation, a spirit common to the entire nation, to the rank and file on land and sea" The Japanese have no God, no Heaven. Their God is their Emperor, as the representative of the First Imperial Ancestor. Death in the service of the country is the end to which all look to. The pious rites performed for the dead-ancestors, in the olden days, formed the very bond which held a Roman family together. Where orthodox Hinduism has not given way beneath the power of Western civilisation the Hindu family has, like the old Roman families, a great and invaluable asset in ancestor-worship. Thus this worship of the dead has one or other excellent influence over the many

CHEMICAL DISCOVERY AND INVENTION IN THE TWENTIETH CENTURY

INTRODUCTION

IN selecting the subjects to be dealt with in the following pages I have been influenced by the reflection that the nature of the operations in which the chemist is engaged, the objects he has in view, the subjects and methods of study, and the uses to which his theories may be applied are still very little understood by the public. I am therefore in hopes that my readers may be assisted in forming new views about all these subjects, and any confusion existing in their minds concerning them may be cleared away. Considerable enlightenment may be hoped for from the fact that in nearly all the universities in the world at least one professor of chemistry is now to be found, while in most of the modern universities it is recognised that the subject extends over too wide a field to be efficiently cultivated by one man, and three main divisions are generally recognised, namely, inorganic, organic, and physical chemistry. To these are sometimes added departments of applied chemistry in which the relations of systematic chemistry to industry or manufacture, such as fuel, metallurgy, dyeing, and bleaching, etc., are studied. But the extension of knowledge from the universities to the mass of the people is still a slow process, and notwithstanding the quickening effect which recent events have produced on the public mind, in England at any rate, it will be long before the practical economic importance of a knowledge of chemistry will be fully recognised by government departments, municipalities, and the public generally.

The ignorance of scientific things which exists among people

An Introduction to the Speeches of Lord Erskine

CHAPTER I. PRELIMINARY

It is commonly remarked that modern forensic eloquence cannot compare with that of ancient times, and that no orator in recent days, has attained to anything like the wonderful pre-eminence of the great orators of old. The remark is in the main true, and is attributable largely to two causes. In the first place Law is becoming at the present day more and more systematised into a science and is less and less of an appeal to the mere emotions of judge or jury. The finest flights of imagination and the inspired apostrophes upon which ancient lawyers chiefly relied for the success of their case, would not only be inappropriate in a modern court of law, would not only impede the course of argument and encumber the path of justice, but would be supremely ridiculous as being entirely out of taste, and positively harmful as betraying poverty of sound argument. It is no wonder, a modern lawyer cut off from this source of effective and powerful appeal to the emotions, and having to depend in an ever increasing measure upon the soundness and sobriety of his pleading, trusts rather, to a bare unvarnished statement of his case, than to the imaginative and pictorial setting, which it was the proud privilege of the ancient lawyer to indulge in.

A second reason is to be found perhaps in the general decline of all oratory in latter times, consequent upon the introduction of printing and the widespread prevalence of education. In these days of cheap books and the unlimited possibility which they imply of multi-

plying and conveying the human voice to all parts and corners of the world, there is nothing like the imperative need for the cultivation of oratory, that must have been felt in the past ages. To-day it invariably happens, that a man of strong intellect and original powers of thinking, intending to make known his ideas on particular subjects, writes a book rather than delivers a speech, and as it has often been observed, the greatest battles in the House of Commons, are fought out, not within the House but outside it.

A natural predilection for oratory, is so rare a gift and the acquisition of it fraught with such difficulty, that it is almost a luxury at the present day to be trained for an orator. The lawyer more than any other man, has no overpowering, all-conquering volition for this somewhat antiquated art, and as success, neither in his profession nor outside it, in the councils of the empire, seems to depend on any power of oratory, the decline has been more and more marked and noticeable. It is not that oratory is altogether a lost art, but that it has been supplanted by other forms, more in accordance with modern-day requirements. A strong, powerful, and magnetic personality, a full clear and metallic voice, an elegant graceful and easy address, are still admirable qualities making for success, but the sort of oratory that makes its mark to-day, has more of the massive strength of naked truth about it, than of a reckless prodigality of limbs and outward flourishes, which are said to be still the strong point of orators among the savage tribes of Africa.

II

In the age of Burke, the golden age of British oratory, these evil incidentals of an age of printing and of wide-spread education, had not been very much accentuated. That period stands thus in a peculiar position between the old and the new, and is historically of the highest interest. It has not rid itself entirely of the incubus of classical traditions, that weighed so heavily upon all forms of English Literature throughout a large part of the Eighteenth Century. But it has distinctly felt—though the influence is just beginning to make its way—the trammels and steel wedges of a practical and scientific life closing round it. It shows for instance all the florid rhetoric, the flight of imagination and the improvised and inspired apostrophe of the noblest traditions of oratory, but there is still visible also a tendency, more towards the subdued grace and studied elegance of the written than of the spoken form. Burke's own orations are a type of this. They show such a careful elaboration and such refinement of taste and literary finish, as were almost too nice for his hearers, with the consequence, that even his most animated addresses, so full of vital human interest, and seeming so literally to throb and thrill and start from the printed page, were listened to, with great forbearance and by half empty houses. Pitt, Fox and even Sheridan won greater success than he. But the very qualities which prevented Burke's being a very effective orator, have contributed to the permanence of his speeches, and the perpetuation of his name in the glorious roll of English literature. Time, the great assayer of things, has found little of permanent

value in the speeches of most of his illustrious contemporaries, whereas, as has often been observed, there is no danger of Burke being forgotten as long as English Literature lasts.

A like amenity without its evil concomitants, literature accords to two other orators of the time, each of them as eminent and supreme in his own line, as Burke was in his. The speeches of Erskine at the bar and of Robert Hall from the pulpit are characterised by a purity of sentiment and felicity of phrase, rising frequently in their best passages to the very excellence and perfection of Burke's own masterpieces. Robert Hall's sermon on the *Thoughts proper to the Present Crisis*, with its ever memorable peroration on the duty of England, as the saviour of Liberty,—of Liberty that had been extinguished on the continent, and was being pursued even in its last refuge, in the Thermopylae of the universe—can worthily challenge comparison with any, the best efforts of oratory, of ancient or modern times. And Erskine's description of the trial of Warren Hastings, in the course of his defence of John Stockdale, is worthy of Burke himself.

“There the most august and striking spectacle was daily exhibited, which the world ever witnessed. A vast stage was erected, awful from its high authority, splendid from its illustrious dignity, venerable from the learning and the wisdom of its Judges, captivating and affecting from the mighty concourse of all ranks and conditions, which daily flocked into it, as into a theatre of pleasure: there where the whole public mind was at once awed and softened to the impression of every human affection

there appeared, day after day, one after another, men of the most powerful and exalted talents, eclipsing by their accusing eloquence, the most boasted harangues of antiquity; rousing the pride of national resentment by the boldest invectives against broken faiths and violated treaties, and shaking the bosom with alternate pity and horror, by the most glowing pictures of insulted nature and humanity: ever animated and energetic from the love of fame, which is the inherent passion of genius, firm and indefatigable from a strong prepossession of the justice of their cause."

Passages like these are the very flower of Literature; they bear upon them the stamp and mark of immortality. They give us an imaginative sense of fact, drawn in strong and clear relief, with firmness and precision enough and filled with all the glowing colours and gorgeous drapery, that picture most vividly to the mind, the scene as it was. Clause upon clause like the surging of the incoming tide, rolls forward, swelling the volume and the music, till the architectural beauty of the paragraph grows perfect in line and curve, and like some strange structure of Fairyland built to music, enchants the mind for ever.

It is in effects like these, the imperishable quality of Erskine's speeches, lies; the glamour of a great style and the intense power of imagination give him his place in Literature, a no mean one, among those who have wielded the English Language for the noblest purposes and tuned it to some of the grandest effects of picturesque and persuasive oratory.

III

But books, like men, take their chances; and under conditions of modern competi-

tion the most popular are not likewise the greatest in the hierarchy of letters. But while fame and popularity shift with the changing fancies of the people, the permanence of a classic—the best of his kind—is assured by the inherent virtues of his work, which are independent altogether of time and of taste. The place of Dante in the world of letters is secure, though his writings are but seldom read. It is curious to reflect, in passing, how much it is the fate of genius to be greatly esteemed and greatly neglected. The more remote from us an author is in point of time, the more patent is this fact. Men become averse to peruse the great works of genius and are content to pay a traditional tribute of praise.

The popularity of Erskine has undergone a like revolution in taste; his pre-eminence as the foremost forensic orator of Britain, is safe beyond cavil and criticism. But for over eighty years and more, the public has chosen to slumber over his reputation. It is true the lawyers have kept alive the tradition of his fame. With them he has grown to be an institution, a name to conjure with. Invoked before every lofty and adventurous flight of eloquence, not as an elegant trick of art, not as a mere device of rhetorical flourish, but as a mark of respect truly felt and dutifully paid, Erskine has for long very worthily been the highest ideal of the ambitious advocate. But to the general public, to the lover of literature, partly from inaccessibility, and partly too, by competition of works of immediate interest and importance, he has like other great men, passed into the nimbus of his own glory, been worshipped as a great man, but ceased to be read.

The fame of Curran, the Irish Master of the Rolls, will seem to future generations, the preposterous over-estimate of a partial past; that of Sir George Jessel, though more permanently welded with his valuable judgments which are quoted everywhere, will be felt to be uncertain, based on fragments which for a full and complete view must needs be extricated from the mass of Law Reports, to float his fame into wider and more general currency. But even under the most favourable of circumstances, the permanence of their writings, is not the permanence of literature. A sort of blighting curse passes over mere works of intellect. In the lapse of time and the long roll of ages, they are but spent forces. Not so, the work of art or of literature. Whatever touches the prime emotions of man with a loftiness of sentiment and purity of diction, remains as fresh and invigorating as ever, and continues to inspire and enchant the minds of men to the remotest end of time.

The publication in 1812 of the speeches of Erskine, discovered to a world that knew him only by repute, the marvellous riches of his mind, his most wonderful command of language, the force and power of appeal that throbbed and vibrated through his speeches, the moral force and elevation no less than the ardour and sincerity, which so informed,

coloured and animated his best discourses. It was impossible even among men of his own rank of life and profession, to discover a parallel, and men's minds were led instinctively to compare him, not with his fellow advocates at the bar, but with the greatest intellects of his time. The opinion has since then, silently gathered in force, and is settling down more and more surely to the verdict that in point of imagination, in the highest qualities of emotion and inspiration, in the command of a vast, flexible well-ordered and magnificent vocabulary, he is second, if at all to any one, only to Burke.

What has so thrilled, a generation of men may thrill and vibrate others, yet again: that glow of imagination, fire, energy and ardour, those great qualities of poetic feeling and poetic imagination, are still unquenched and may yet fascinate the mind and shine as brilliantly as ever. They will fascinate the mind and shine with greater lustre and brilliancy, the more men obtain access to Lord Erskine's speeches, and allow themselves to be thrilled and vibrated by his great personality. This is what gives such great interest to his story, this is what makes us crave for his great and mighty utterances and this too, is the grand *apologia* for a definitive edition of his speeches.

T. B. KRISHNASWAMI

A Peep through the Veil

CHAPTER I

THE PROFESSOR

The Professor was at the table in the middle of the room which he chose to call his study, brooding over what was

to follow as the fruit of his labours. It was so, for it was his life-long work. Cares—no, not the wordly—had done its work, and he looked older than what he

really had been. He was scarcely thirty-two when man ought to be in full vigour of life. He was supposed to be eccentric,—although not actually mad—by persons who usually came into touch with him and as such, he was the least understood by them. Physically although full of life, the sedate mental cogitations had traced their furrow lines on his forehead, and it was supposed, had killed the roots of hair leaving the scalp perceptibly bald. His active but spasmodic habits had made some of his close friends call him by the nickname of “professor”—of course jocosely, rather humourously—but against all odds, the name caught on, and he became generally known as “professor”.

He was a firm believer and deeply initiated in the teachings of the Sankhya System of Philosophy; and that had made him keep up the natural equilibrium of mind in the midst of the vicissitudes of life. Had this not been the secret of his strength, he must have ere long succumbed to the fatal blow of misfortune. But, he was made of flesh and blood, and hence we noticed and read the scars of his troubles.

What was it this evening that made him apparently lose his self-control and made him so sad and pensive? Ha? Here his soliloquy speaks for itself:—

“I am born in a land and a community, almost dead to its environment, brought to this state by successive generations of mental torpor and inaction by thoughts for the autonomy of self without necessary preparations, by ignoring rather despising the bounties of Providence, by the lassitudes born of indiscriminate caresses lavished by nature upon the dweller, in the matters of the most vital

importance of existence in that of pure air, water and food.

“Bipeds we are, but divided and antagonistic characteristics, rather evidence of the order of creation and continuity—but, alas! apparently divorced from God’s greatest gift to man that distinguishes him from the rest of bipeds, perhaps with a trace of the dying embers of a spark, not wholly dead, of that Free-Will and Reason;—hence lacking that requisite fire to keep body and soul together, which to-day is the burden of my plaint before the bar of humanity—of disgust at my stranded dragging existence.”

He stopped and hung down his head, resting it over the table, deeply meditating.

CHAPTER II

BRAHMIN CHILD IN THE GANGETIC DELTA

In a sunny land and within 100 miles from the prancing waves of the sea, and not far from the modern city of palaces, the metropolis of India, and in an obscure village, a son was born to a young Brahmin couple. The parents, if not well-to-do, were at least fortunately for the time being free from that struggle for existence, which although sets in motion the wheels of action, but alas! crushes under its tread hopelessly and irrevocably many an unfortunate victim, thus giving birth to evils that the world witnesses those of misery, privation, despair, sorrow and so forth!

The child was free from physical defects, and the parents were glad, especially the grandfather and the grandmother, who were still alive. Sovereigns were presented to the child at the first sight by the grandparents and there was joy in the household. Sacrifices

were vouchsafed to Gods and Goddesses for the health of the child, and at the commencement of the 6th month from its birth, the ceremony of *Bhat*, i. e. the first acquaintance with the boiled rice, which we may tell those who do not know, is the staple food of the inhabitants of Bengal, was performed with due eclat. Brahmins were fed, and the poor too were not neglected. It is the custom surviving with the Hindus yet, even through centuries of degeneration, that on all occasions of social and religious rites and rituals, the poor are seldom neglected.

At the age of five, the child commenced his studies and the ceremony attached to it is called the *Hate Kharhi*, that is, a piece of chalk was given in his hand which signified that he was to attempt writing with this piece upon a board. Thus, literally he commenced his studies; and in due time when the day for worshipping the *Saraswati*, the Goddess of learning arrived, he offered to her *pushpanjali*, that is, his devotion in a concrete form by an offer of the new season's fruits, mango-blossoms and plums, fresh flowers and shoots of grass, so that she might be pleased to make his study comparatively smooth and easy for him to grasp and so to say, to ensure divine speed and quick progress.

At the age of 12, his ears were pierced with a *bel* bramble by the family barber, and this ceremony is called the *Kama-Veda*; and he was endowed with the sacred thread called the *Paita*, the

emblem of his initiation, through the ceremony of the *Upanayan*, in the faith and into the fold of the Brahmins. Thenceforth, the child of the Brahmin was really a Brahmin himself. In the ages gone by, this emblematic ceremony of the sacred thread opened to the recipient the life of *Brahmacharya*, which extended to 12 years, during which he had to study and finish the sacred books of the Hindus written in that perfect classical language, the Sanskrit, and to learn the virtues of self-restraint and the complete performance of all devotions, rites and rituals prior to his entering the world, called the life of *Garhasthya* when he was free to marry and mix in the world, being called upon to do the duties of a citizen of the world particularly of the land he lived in.

As the time changes, manners change. The twelve years have been to-day reduced in the Delta of the Ganges to three ephemeral days; and if this ceremony happens to take place within the precincts of the holy temple of the great Goddess *Kali* at *Kalighat*, the Goddess typical of the vital force and hence also the eternal time, ever changing, symbolising as destroying everything with the object of creating afresh—this has been further reduced to the time of undergoing the ceremony, as in the case of imprisonment to the order of the rising of the Court!

(to be continued)

A. R. CHATTERJEE



Public Men and Public Bodies in South India

Public work through associated public bodies is of two kinds—that which begins and ends with the communication of knowledge and which then has to be practically applied by those whose minds are thereby enlightened in the conduct of their own daily life; and that which consists in the bringing together of knowing people to form a working organisation for the promotion of various practical aims and undertakings, industrial, commercial, educational, &c. The latter kind of work, though in many cases indirectly helped forward by the results gained in the former in the shape of the moral transformation of the individual, is really that which leads to social and national efficiency and finally determines whether a *community* is to live or perish in the struggle for existence that is ceaselessly going on in the modern world.

There are many among us who think and act as if the making of speeches at public meetings or students' societies is the sole or chief method of promoting the true interests of India at the present time. The unfortunate result is that what little human material and energy we have is getting largely misdirected. As an instance of such misdirection, we may mention the lectures to students on historical subjects recently arranged by the South Indian Association. This work ought, in our view, to have been left, as hitherto, to the care of the professors of our colleges. Why our public bodies should think that talks to students on subjects forming part of the University curriculum in history is part of their legitimate work is certainly beyond the comprehension of ordinary minds. What

we urgently require is such *constructive* work as will raise the level of scientific knowledge and material prosperity in the land. A certain amount of political work—we mean the discussions which take place at our periodical conferences and the resolutions passed therein—has a value of some kind. But even this work does not bear fruit, because it is neither preceded nor followed by the work of collecting and publishing *facts* bearing on the actual grievances and burdens of the people in our towns and villages. At present, these conferences and their proceedings are chiefly valuable as bringing into prominence the men of talent in our Presidency and securing to them various personal advantages. The people at large have not derived—and cannot derive—from them any large or perceptible measure of advantage.

Individuals possessing energy and knowledge occasionally promote various schemes, mercantile, industrial, &c., or secure the redress of local grievances by collecting facts and placing them before the authorities. All such work is real social service. Even when such work is done out of motives of self-interest, it is true social service,—just as all transactions of sale and purchase in a market are true social service of a kind. But no existing public association or organisation in India can legitimately claim much credit for such work. What is the kind of work that we expect—and rightly—from such public bodies? As the Indian people are situated at present, their existence can only be justified if their funds and machinery are dedicated to the promotion of material prosperity

or scientific knowledge among the people, or for the collection and publication of facts bearing on pressing local grievances and burdens of all kinds. It is admitted on all hands that the production of scientific works in the vernaculars is imperatively needed at present. At present either this work is not done, or is left entirely to individual enthusiasm or self-interest. Why our public associations should neglect this work surpasses our comprehension! Again, if Christian Missionaries can maintain workshops and gain profit by the weaving of cloths, by carpentry and tile-works, etc., it is difficult to see why our associations should not depute agents to study their methods and make their reports available to the public. An even more important work has to be done. Associations should, we think, send out their agents to various localities to promote practicable schemes for starting joint-stock companies and enterprises wherever investigation by specialists shows that they may prove successful. Lectures on practical topics by eminent specialists are sometimes got up by one or other of our public associations. But so long as no efforts are made of the kind above referred to—so long as no efforts are made to utilise the knowledge thereby gained—the lectures remain useless and need not have been got up at all. Among a people accustomed to an active industrial life, the delivery of lectures or their publication in magazines may be regarded as enough. But in India—in South India at least—this is in a large measure a waste of energy, as the people at large are unable to profit by them. Even if the vernaculars—and not English as now—are made the media for communicating knowledge, no practical benefit

can be got in India, unless we send out competent men to endeavour to persuade people to take on hand various enterprises and help them forward in all possible ways.

Our public bodies can also make a beginning in the shape of endeavours to teach processes ancillary to various existing manufactures now dragging a precarious existence—for example, dyeing, where cloths are being woven. Our district associations, especially, should appoint qualified men to study all sorts of topics connected with the working of Municipalities and Local Boards. If they will investigate and report on the pressing questions of work for the unemployed or under-employed and housing for the poor, that by itself will earn for them the lasting gratitude of the people. A hundred other points will easily suggest themselves to the inquiring mind bent on rendering public service.

Unfortunately for the people, most of our public men are bent on the easy, interesting, exciting and, in a sense, paying game of what has been called "ploughing the sands",—*viz.* getting up meetings, delivering speeches, and passing resolutions. Every delegate who makes an eloquent speech or moves a finely-worded proposition at a conference passes for a great public benefactor in this country, and loud are the plaudits which greet him wherever he goes. A delegate's trip to a district conference or a speech at a public meeting costs very little effort or expense, and there are compensations of various kinds as above pointed out. But we cannot help believing that our public men and public bodies have proved in most cases lamentable failures for the reason that

they have done no constructive work of any kind; and certainly nothing can be more absurd and mischievous than the widely-current supposition that public life here has produced men who are

entitled to rank with those who in other countries and communities have devoted themselves to the task of serving their fellow-men.

K. SUNDARARAMAN



Our Empire

Many will be talking of the going of the King to India, and his crowning there. But perhaps few realise what that crowning means.

It signifies two principal things.

First, that the culture of the West has been fully accepted in India, the very heart of the East; and for the reason that it is the only culture existing which has in it the power of the truth of life.

Second, that acceptance signifies the perfecting an Empire such as the world has never known before. The disintegrating forces of Democracy, seeing nothing of the real meaning of such an Empire, cry out against subjection to an alien people, while at the same time insisting that all people are of one Divine family. Such arguers reason that the Empire is only held by British greed, to foster self-love and the power of possession. They claim that Democracy is the only ruling power, at the same time showing, by word and deed, that their Democracy is nothing better than mob-rule.

Those who see only superficially say that India was won and is held by the force of British armaments, as if millions could be held in subjection by hundreds against the will of the many!

No power holds India as part of the British Empire but the Indian realisation

of, and desire for, the value of the culture.

Democracy insists that the people should rule themselves for themselves, and the whole of the wealth go to the manual labourers. They forget that this Empire was not built up by mere hand labour, nor has the Labour Party had any leading part in establishing it. This is shown by the condemnation by the Labour Party of the Empire, and its accompanying guard of Peers and stately ceremonial and its intensive free culture.

History shows how, by what means, and why, this great Empire has been built up and established.

The first foundations were laid by the priests of the Gospel of Christ; they built up a people.

In the reign of King John it was the Barons—the Peers of their day—not the people, who won the Charta of Freedom which establish the English as a Power, and is now the foundation of the British Constitution. If, as Socialists insist, no one should have what they have not won by work, the people have no right to rule this Empire—it belongs to the Peers.

In Queen Elizabeth's reign it was the Peers again, the people of culture and property, not the people of labour, who won for England a stability which permitted of an expansion which spread

abroad, the seeds of Colonisation, the out-posts of the Empire to be.

In Queen Victoria's time, again, it was the Peers, not the people, who won the extension into Empire, and laid the foundation of wealth, without which no Empire could be built up to its true standard. It is not far wrong to say that it was very largely, if not entirely, due to the work of Lord Beaconsfield. So that if those who do the actual work are to have the whole value, this Empire would belong to the Jews, through Disraeli.

It was in Queen Victoria's time, then, that the idea of Empire first sprang up, and was a reality. But the forces of disruption still threatened to demolish what had taken so long to build up. It was the work of King Edward that gave to the Empire that stability which is now its glory and honour, because it rests upon heart-felt appreciation.

King Edward did a work for the Empire such as no other could have done. He spread everywhere a courtly, Christly peace, that none could resist, and which all who came into contact with it found themselves irresistibly pledged to uphold and spread in turn. His idea of leadership in Empire was the *noblesse oblige* of Christ: that whosoever realised the meaning and the work of Empire would express its honour in every word and action of daily life. It was for the courtly, Christly culture of the only true honour that King Edward was universally accorded the title of Peace-Maker.

Queen Elezabeth and her Peers sowed the seeds of Empire. Queen Victoria and her Peers reaped the harvest of Empire. King Edward and his Peers sowed the seeds of a stability that

nothing can shake because they were sown in a soil of heart-felt realisation of the worth of the Imperial culture in the opinion of all other nations—a culture that made possible the coming of the era of Christ peace. It is now to be the work of King George to cement the constituent parts of the Empire into one living whole, indissoluble and increasing by interacting. For this reason, the King is already called the Bridge-BUILDER, because his great and practical knowledge of the outlying parts will enable him to spread that understanding sympathy which dissipating the barriers of separation, draws strangers together as friends in inter-culture. This will dissipate the idea that there is fundamental disharmony between East and West, black and white.

If Democracy were true, it would spread the culture of the Christ peace, which makes even the lowest feel that inherently every man is a Peer, because the direct offspring of the King of Kings, the Heavenly Father. That Democracy which denies the value of its Peers shows its own falsity. A culture that cuts off the power of its head is no true culture, it bends downwards; and a culture that denies that it has any head, any Peer, is degrading, demoralising, and so exhibits itself. It could not make headway before the courtly culture of King Edward, still less can it have power even to hold its own in the presence of Kingly Christ.

The whole history of the British Empire shows that it has been built up, not by hand labour, but by the Word of God the Spirit of the Name of Christ; until now it is as a great body of one speech, that speech, the English, which has been the greatest missioner, carrying the culture of Christ everywhere, stirring stag-

nant peoples into quickening new powers of activity. Of this great body of one speech the British Isles form the head—England the mouth, Scotland the nose, Wales the ears, Ireland the eyes, the four head Powers in one group. America-Canada form the great heart-body. For America also was built up and established by the power of the English speech, working in the name of Christ, to build the matrix-body of Christ. Australia-New Zealand the two feet, India-Africa the two hands.

In every quarter of the globe—in Europe, Asia, Africa, and America—the English speech rules by power or influence, spreading the culture of the Word of God, and the civilisation based upon and unified by that Word. So that this Empire is not merely the British Empire, to be made to dance to the piping of politicians, or to be made the foot-ball ground of Democracy. It is indeed and in truth the Empire of Christ, the living body of the living Christ, in which as crucible, and by means of which as life-giver, a grand work or transmutation is to be accomplished. For when many peoples are of one speech they become a power irresistible. In old times it was a power so misused for self by the pride of little knowledge that it resulted in the scattering of self-confusion.

The Empire built up by the Spirit of the Name of Christ, can have no power except that it acknowledges Christ as life-giver and Lord of all Harvest.

When the King is crowned in India this Empire of the Christ will be perfected, and then will be fulfilled the words; "The kingdoms of this world have become the kingdom of our God and of His Christ, and He shall reign for ever and ever. Halleluia Halleluia."

Special trumpets go with the King to be used when he is acclaimed Emperor of the United East and West, and no one should forget that it is by virtue of the greatness of India's fundamentally spiritual culture that its union with the West raises the whole to the status of Empire. Not till its crown is raised upon its base is a structure perfect. Christ the head of spiritual culture, reaches the perfection of Empire only when united to the body of human culture. It is fitting that in India, in the heart of the East where the Christ had birth should first ring out the trumpet note proclaiming the completion of that first work. But it would surely be the only right course that a special service of praise and glory to God should be held in every church throughout the Empire on Christmas Day, or its Sunday culminating in the singing of Handel's great "Halleluia Chorus" from "The Messiah," and with silver trumpets, wherever possible, to ring out the note of the triumph of God through His Christ.

Such a simultaneous service of praise through out the length and breadth of the Empire, such a trumpet triumph ringing all round the world on the day which still celebrates the first coming of Christ, would assuredly "Stir the hearts of men and lead them back to Heaven again," and, like the walls of Jericho of old, the walls of unbelief would shake to their foundations and fall never again to rise in substantial opposition to the law of God's culture, which calls everyone to Christhood, to rise to an ever greater and more brilliant spirituality.

"The earth is the Lord's and the fulness thereof;" therefore no culture is true which does not glorify God by leading up to the height of Christhood.

This winter there is this special call of praise, only to show that the people of the Empire realise the greatness of the honour conferred upon them as builders of the Body of Christ by the power of the Word of God. Will not all the suffering of the many, great as it has been and still is, be counted as nothing compared with the glory that is to be revealed through this Empire of the Christ? It has been but as the pangs of the birth of Christ era, the era of the reign of Christ peace and its spiritual culture, inaugurated by King Edward and now to be proclaimed all over the world by the crowning of his son. The day is come for the turning of swords into plough-shares, and of spears into pruning hooks: the symbols of self and mutual destruction into the symbols of intensive self-culture, according to the pattern set by Jesus the Christ.

From the time of the sounding of the trumpets in India there can be no more war, whether of battle or of strike, for those

who seek to impose either, will by their words and acts, show themselves as outside the order of Christhood, and directly opposed to the Christ culture.

That trumpet acclamation calls immediately every unit of the Empire to make definite choice, for Christ and His culture or, against—there can be no intermediate position.

And whatever the choice, it will be revealed; for “by your words ye shall be justified, and by your words ye shall be condemned.”

No Democracy can stand which, while owing its power to Christianity, denies the supremacy of Christ, denying also the value of its own life. So, when the trumpets sound the crowning of the King, they sound also the note of Christhood. The King of Kings will have come into His own. There remains only the bridging of the gap between the spiritual and the physical by the union of the cultures of East and West and that has already been begun.

ELLEN S. GASKELL

Marriage Reform

The Hon'ble Mr. B. N. Basu's Bill to amend Act III of 1872, so as to extend it to all classes of people, even to Hindus, is undoubtedly a right move in the right direction. Hitherto the Act was simply confined to Brahmos, but by the proposed amendments, other people of other religious persuasions, of reformed and cultured ideas, might get their marriages legalised by virtue of this Act, even if the marriages differ from the prescribed forms, without the necessity of losing caste or forsaking one's own religion.

The present state of society, undoubtedly requires a law like this, and the public are sincerely thankful to Mr. Basu for his proposed amendments.

But there are far more necessary things, to which our leaders should pay attention, and ask our benign Government to help them by means of legislation. The Hindu marriage is a leap in the dark. The girl has absolutely no voice in the matter. She is tacked to a boy at an enormous cost, selected often in a hap-hazard way. Her future

happiness depends purely upon her luck. It very often happens, that the marriage takes place not so much with the girl as with the wealth of the girl's father, and the consequence is, that the girl's father is screwed, and screwed, and screwed, till he is reduced to poverty and the girl is neglected and tortured with all sorts of cruelty, to force her wretched father to submit to the greed and avarice of the boy's parents. And ultimately the ornaments of the girl which constitute her *Stridhan*, over which nobody has any right whatsoever, are snatched away from her, and then she is forsaken to pass her life in silent tears, whereas the boy is again remarried to another family, acquiring fortune in this way.

You will find such unhappy girls in almost every Hindu family of Bengal, even amongst the upper classes, passing their days in silent tears, neglected and forsaken, having none to help or ameliorate their unfortunate condition.

Reports of torture of girl-wives, by their husbands and mothers-in-law, are often found in the columns of the daily papers. They are beaten and sometimes scalded even. Can anything be more cruel than this? A child in a stranger's family, having no father, no mother, no brother or sister to help her, nor even to console her, she is persecuted, tortured, beaten and even scalded and finally when it becomes unbearable, she puts a stop to it by committing suicide. This is really shocking and horrible. Every Hindu, rich or poor, high or low, knows full well, how rotten and miserable is the condition of his daughters and sisters, but still for want of courage, he cannot raise his voice against these inhuman persecutions,

Since April last, I have been watching with very great interest, the columns of "*The Indian Daily News*" and have found the most miserable tales of tortures of girl-wives, reported therein, which I quote below:—

- i. "During the early hours of Wednesday morning the Tolly-ganj Sudder Police found a young married Hindu girl, aged about 14 years lying on the road-side quite unconscious with several marks of scalding on her person. She was immediately removed to the Alipur Police Hospital where after careful nursing she came to her senses. Later on she stated to the Police that she was assaulted by her mother-in-law. It is alleged that since her marriage she is being regularly neglected by her husband who gave himself up to dissipation, and the mother-in-law and father-in-law took off all her ornaments presented to her by her parents at the time of her marriage and disposed them off. The girl took exception to this and demanded back her ornaments. At this, they became offended and then locked her up in a room, gaged her, tied her hands and feet and kicked her several times. Later on they branded her with the burnt end of a "Chillum" all over her body. Lastly when she lost her senses she was left on the road-side as she was thought dead". *Vide "The Indian Daily News"* dated 7th April last.

- ii. "A young Hindu woman wife of the Cabin Assistant at the Kaliganj Station on the E. B. S. Railway met with a shocking death by being knocked down by a passing train. The deceased, it is reported, had been on bad terms with her mother-in-law. In consequence of which, it is alleged, the deceased committed suicide by allowing herself to be run over by a passing train". *Vide "The Indian Daily News"* dated 12th April last.
- iii. "The wife of Pundit Benod Behary Mukherjee of the Rhishra School committed suicide on Wednesday last, owing, it is said, to the cruelty and ill-treatment she received at her husband's home. She was twenty two year old" *Vide "The Indian Daily News"* dated 1st May last.
- iv. "Babu Shoshibhusan Pal of Kidderpore narrated a pathetic story of alleged ill-treatment towards his only daughter at the hands of her husband. He complained against his son-in-law, Khagendra Krishna Mitra who is a Vakil of the Calcutta High Court, who, it is alleged, had of late systematically ill-treated his wife. On the last occasion on Saturday the Vakil so much assaulted his wife for her ornaments that she had to run to a neighbour's house to save her life. The complainant on hearing his daughter's flight went and brought her to his house. The complainant, with tears in his eyes prayed to Rai C. C. Chatterjee Bahadur, Deputy Magistrate of Alipur, that his son-in-law be bound down to keep the peace as he apprehended that both he and his daughter would again be more severely molested by the accused". *Vide "The Indian Daily News"* dated 3rd May last.
- v. "A girl-wife named Tarubala Dasi, charged her mother-in-law Giribala Dasi and her husband Brindaban with branding her with red-hot tongs". The case was tried by Mr. A. Salam, Third Presidency Magistrate. *Vide "The Indian Daily News"* dated the 3rd June last.
- vi. "A Hindu married girl named Suttobati aged about 14 years was found on Thursday morning dead hanging from the ceiling of her room in her father's house at No. 13, Raj Kumar Dey's Lane. The girl had been married about two years ago to one Hurry Sudhon Haldar, and apparently had not been happy in her husband's home. About a week ago she visited her father's house; and it is alleged, she intimated her unwillingness to return to her husband's home, where she complained of being ill-treated. Finding no alternative left, the girl, it is said, preferring death to her husband, committed suicide by hanging". *Vide "The Indian Daily News"* date the 3rd July last.
- vii. "His Honour disposed of a sensational case in which Udey Charan Baidya and his wife Ananada Dasi of Tollyganj who were

charged with having mercilessly branded their daughter-in-law, aged about 13 years. It transpired in evidence that the girl who had been recently married to the son of the accused used to leave the shelter of her father-in-law on account of mal-treatment for her parents at Gorpa. On the last occasion she was brought from her father's place and kept locked in a room where she was mercilessly branded all over her body with red hot *Chillum*. Then she was disfigured and her hair cut off and left on the street, while quite senseless, by the accused. The next morning the wounded girl was picked up by the Police who sent her to the Alipur Police Hospital where she recovered. The Magistrate found both the husband and wife guilty and sentenced them to nine and three months' rigorous imprisonment respectively and pay a fine of Rs. 100/- each or in default to undergo three months' further imprisonment. The case was tried by Mr. M. L. Chatterjee, Deputy Magistrate of Alipur. *Vide*—"*The Indian Daily News*" dated the 12th July last.

- viii. "A cruel case of branding of a child-wife by her husband and mother-in-law was concluded.

The complainant related a pitiful tale before the Court. Thin and emaciated and a child of eight years, she said, that her mother-in-law and her husband aged 17 years, assaulted her because there was a disagreement between the parties.

Whereupon they branded her on the thigh and other parts of the body and in other ways assaulted her. The accused were charged with causing hurt by branding or in the alternative aiding and abetting each other.

His worship fined the accused Rs. 100/- each or in default two month's imprisonment". The case was tried by Mr. A. Salam, Third Presidency Magistrate. *Vide* "*The Indian Daily News*" dated the 13th July last.

What numberless such cases happen, but how many come before the courts of law? Very very few. And why? Because the Hindu considers it as a matter of extreme indignity, for a *purdana-shin* lady to appear before a court of Justice, and to lodge her complaint against her husband or his parents, and they taking advantage of this go on with their persecutions, knowing full well that nothing would come to light and that society would screen their misdeeds.

The position of the Hindu wife is this. However debauched and however cruel the husband might be, she must not raise her voice against him but must cling to him as her Lord and God. This is really preposterous. When the social laws were framed, the people were religiously disposed and used to fulfil their vows taken before the sacrificial fire at the time of the nuptials ceremony.

But now by lapse of time the religious disposition has evaporated and people have become mammon-worshippers. The custom of taking every one before the sacrificial fire still exists but how many fulfil it? As the society has changed, the social laws should also be changed. But who is to raise up his voice on behalf of these persecuted mute millions?

Our leaders are occupied with the politics of the country, quite regardless of this disgraceful state of society. So long as social evils of this nature which are rampant in our society, are not eradicated, no amount of political franchise can possibly regenerate the people. Nothing could be a greater evil than an unhappy home and our leaders should try their best to make it as peaceful as possible, instead of spending their energies upon matters of secondary importance.

But how to eradicate this monstrous evil? A Hindu wife however neglected and tortured she might be, can't take a second husband, for dissolution of marriage in the case of female is not allowed in the Hindu Society, whereas a Hindu husband can take any number of wives with impunity. A Hindu wife, if she happens to remarry would be liable to criminal prosecution for *bigamy* but the law would never stir against the husband if he happens to take any number of wives. These unequal rights are the roots of the evil. So long as the Hindu wife gets no rights of *divorce* or *judicial separation*, this evil can't be eradicated. Give her these rights to-day and to-morrow you will find neither the husband nor his parents venturing to stir their fingers against her.

Act III of 1872 (Civil Marriage Act) used so long by the Brahmos only has provision for divorce and the proposed amendment of Hon'ble Mr. Basu of extending the Act to all classes of people even to Hindus, would have the beneficial effect of guarding those Hindu girls against the evil, who would get their marriages registered under the above Act. But what would become of those

unhappy girls, who have been already married under the Hindu form and are pining to death on account of the cruelly brutal treatment they receive from their husbands and their parents? Would not the law help these helpless beings? Would they be allowed to suffer life-long misery or to put an end to it by suicide? Nothing could be more shameful than this. These unhappy beings must have to be rescued. And how?

If the present Bill, which we hope would be passed into law, makes a provision for allowing it to have a retrospective effect upon marriages previously performed, these unhappy girls might be saved. In the Bill there should be an additional clause that females previously married might serve a notice upon their husbands through the Registrar of marriages, to show cause why their marriages should not be registered under the Act. If they fail to appear or do not show sufficient cause, their marriages might be declared as dissolved and they would be at liberty to remarry with impunity.

I have stated the evil at length as it exists and I make the above suggestion in the interest of these unhappy creatures and let the law-maker mould or frame it in its proper form.

The British nation has eradicated Slave Trade and would not our benign Government eradicate this monstrous evil and thereby save countless, unhappy, innocent millions of its subjects of the fair sex? It is a standing shame in a civilised Government and I hope you would do your best on behalf of these unhappy beings, to ameliorate their unfortunate condition.

CHARU CHANDRA MUZAMDAR

The Public Debt of India

Many of the important issues of financial policy are brought definitely into public notice only at the annual financial statements that are presented in the Viceregal council. The spur of fiscal necessity manifested in the shape of a prospective deficit and enhanced taxation excites some controversy, but it leaves no enduring traces behind. But It has become a favourite custom to criticise all the existing sources of national revenue and expenditure adversely by emphasising the special drawback attaching to each, and no serious student of finance will indulge in this facile criticism without at the same time pointing out some alternatives which are free from the disadvantages in question. It has been repeatedly stated in the council, in the press, and also vehemently denounced in the platform that the public debt of India, contracted for 'profitless or ornamental expenditure,' is a burden imposed on Indian finances by 'a reckless and extravagant administration. How the public debt of India swelled to its present proportions, what factors have contributed to the growth of national expenditure, what are the peculiar political and economic conditions that necessitate these large borrowings, whether any permanent advantages have accrued from the outlay of these sums—these and many other questions have to be answered before any serious and scientific discussion of the question can be attempted. At this time when statements publicly made and opinions expressed concerning the financial and monetary policy of the government strikingly manifest the deficiency of

correct information on the subject, a brief survey of this question may be serviceable in removing false impressions and in supplying materials for a deliberate judgment on the question. The public debt, loans and liabilities of the Government of India, contracted in India in Rupees can be classified under the following headings.

- (1) The Registered Rupee debt in India.
- (2) Local Loans.
- (3) Temporary Loans.
- (4) Treasury notes.
- (5) Service funds.
- (6) Savings banks and Special accounts.
- (7) Deposits.

The total rupee debt in India in 1908-09 was Rs. 157,18,40,868 composed of the various headings mentioned above. The Registered debt amounted to Rs. 134,56,60,505, the Special Loans about Rs. 46866844, the other liabilities (4)(5)(6)(7) coming up to Rs. 20,93,63,519

The Registered Debt which forms the most considerable and the most important factor can be analysed, to show the periods when they were contracted, the purpose for which they were contracted and the interest they bear.

I. Registered Rupee Debt

(A) Imperial Loans (bearing interest).

Indore State Railway Loan, 4½ p. c

Scindia State Railway.	} 4 P. C.
Gwalior loan of 1887.	
Rampur Railway loan	

Loan of 1842-43	} 3½ P. C.
„ of 1854-55	
„ of 18th May 1865	
„ of 1879	
„ „ 1900-01.	

Loan of 1896-97	3 P. C.	12. Madras Ry. Debentures	3¾ p.c.
(B) Loans not bearing interest.		13. Do.	do. 3½ p.c.
Loan of 1870.		14. do.	do. 3¼ p.c.
Transfer Loan of 1878	4½ P. C.	15. do.	do. 3 p.c.
„ of 1879		<i>Not bearing interest.</i>	
Loan of 1832-33		16. India 5 p.c. stock.	
„ of 1835-36		17. India 4 p.c. stock,	
„ of 1842-43		<p>These debts have been contracted for the constructoin, purchase and extension of Railways, for war, famine, public works and irrigation, discharge of terminable obligations, and occasionally to adjust the finances. The Nepal War began in 1814 and continued till 1816, the Mahratta War began in 1817 and ended in 1819 and the debt of India increased by 2, 300,000/. The Burmese War began in 1824 and ended in 1826 and the debt increased by 12,000,000/ and the total deficit of Revenue during these years amounted to 14, 300,000/. When the Charter of the East India company expired in 1835 the rupee debt in India was £ 36, 250, 297 and the sterling debt£ 3, 523, 237, and amounting in all to £ 39, 773, 534. The Burmese War, Afgan, Scinde, Gwalior and the Sikh Wars, almost all the battles which gave <i>India</i> to England were fought between the years 1835—1857 and on the 30th April 1857 the total public debt was £ 59, 441,052. The Mutiny and other political convulsions between 1857 to 1860 made a considerable addition to the debt. On the 30th April 1860 the debt in India had been increased to a sum of £71, 202, 807, and in London to a sum of 26,649,000/, making together 97,851,807/. Right Hon'ble James Wilson, the Finance Member in his Budget speech (1860) observed "It cannot be too widely known throughout India that the late Mutiny has cost the Indian public in a</p>	
„ of 1854-55	} 4 P. C.		
18th May 1865			
Mysore Family Loan			
East Indian Railway Com-			
muted Stock.	} 3½ P. C.		
Loan of 1853-54			
„ of 1893-94			
(C)—Provincial debenture loans.			
Nagpur-Raipur Railway loan	4½ p.c.		
Ghazipur Railway loan	} 4p.c.		
Cawnpore Farukbad Ry. loan			
Muthra Railway loan			
Cawnpore-Achinegra Ry. Loan.			
II. Sterling loans raised in England.*			
1. India 3½ p.c. stock.			
2. India 3 p.c. stock			
3. India 2½ p.c. stock.			
4. India Bills.			
5. East Indian Railway Debenture Stock 4½ p.c.			
6. Eastern Bengal Railway Debenture Stock 4 p.c.			
7. South Indian Railway Debenture stock 4½ p.c.			
8. Great Indian Peninsular Railway stock 4 p.c.			
9. Bombay, Baroda, Central India Railway Debentures 3½ p.c.			
10. Bombay, Baroda, Central India Railway Debentures 3¼ p.c.			
11. Bombay, Baroda Central India Railway Debentures 3 p.c.			

* Outstanding on the 31st March 1909.

direct public charge independent of all other losses and sacrifices the sum of 381 410, 755/, and has incurred an annual charge of 1,935, 454/, for many years to come: added to this we have a deficit in the last three years of 36, 547, 488/.

While the wars made the debt bound up to 97,851,807/, the peace that followed also increased the burden, as the opening up of Railways, Canals, Construction of public works etc required immense sums. The system of borrowing for every sort of permanent or quasi-permanent improvement for which provision cannot be made out of the annual income began only during this period. Before 1861 raising loans in India for production-purposes than wars were rare. In his Budget speech, Right Hon'ble James Wilson stated.

"What will our debt be if we are to resort to the miserable, the disreputable expediency of continuing to borrow in time of peace. Loans may be justified in time of war and as the consequence of war for a year after. The theory of borrowing during war involves a necessity of some effort to reduce debt in time of peace. But if we are to continue to rely upon loans still in time of peace what will our debt soon be? Where will our credit be?"

The expansion of trade brought with it the necessity for the extension of roads, railways, and canals, improvements of sea-ports etc to all of which large loans were incurred.

In addition to the expenditure above stated the famine of 1877-8, unprecedented in the history of the world for its severity and mortality necessitated a heavy expenditure which added about 7½ crores of Rs. to the debt. The military operation in Afghanistan that followed

the famine cost a heavy sum. A three per cent Loan was raised in July 1896. The rapid growth of the rupee debt and the sterling debt can be seen from the following figures.

Years	In India	In London
	Rs.	£
1874-75	69,84,99,590	48,597,033
1877-78	74,95,45,200	56,677,033
1888-89	100,87,97,420	95,033,610
1896-97	109,11,50,530	114,833,233
1900-01	115,33,19,058	134,435-377
1908-09	134,56,60,505	160,967,367

As regards the sterling loan raised in England the increase was rapid after the Mutiny.

The the Sterling debt in 1908-09 stood in the following proportions.

£	Years	Rate of interest
11,892,207		2½ P. C.
66,724,530		3 P. C.
2,004,500	1901-02	Do.
1,500,000	1902	Do.
1,500,000	1903-04	Do.
2,500,000	1904-25	Do.
12,089,146	1905-06	Do.
2,000,000	1906-07	Do.
75,143,583	1907	3½ P. C.
£ 3,500,000	1908	Do.
5,000,000	1908-09	Do.
7,500,000	1909	Do.

I have set out the successive stages by which the debt had been accumulated and it may be seen that while the political disturbances and wars have added a considerable sum, the financing of Railways

have also contributed to increase the debt to its present proportions.

The expediency of state ownership and the expenditure of large sum from the annual revenue and also borrowing for Railway purposes have been very often discussed and I do not propose to go into that here. I shall briefly discuss the policy of the Government of India with regard to its Railway administration and how and why such large sums were borrowed.

Railway construction was first started in India in 1850 when the Great Indian Peninsular Railway Company commenced a line from Bombay inland under a contract with the Government which guaranteed to the company 5 p.c. interest on its capital. Between that date and 1869 a number of lines were constructed by companies under contracts similar to that of the Great Indian Peninsular Railway.

The main financial provisions were that the necessary capital should be raised by the company and that the Government should guarantee interest on that capital at 5 p.c. per annum in sterling and the surplus profit earned by the Railways in excess of the guaranteed interest should be divided equally between the company and the Government. For many years, the earnings of the companies fell short of the interest guaranteed and the deficit was a charge on the revenues of India.

Under all these contracts the Government reserved the power to purchase the lines at the end of 25 or 50 years. The Government had exercised these powers and at a great cost acquired the following railways.

(1) The East Indian. (2) The Eastern Bengal. (3) The Scinde, Panjaub and Delli Railway.

(4) The Oudh and Rohilkund

(5) The South Indian (6) The Great Indian Peninsular (7) Bombay, Baroda and Central India, (8) Madras.

In 1869 the state undertook the construction of Railway by Government officers and for the next 10 years all new lines were constructed in this manner. In 1879 companies were again allowed to enter the field and from that time till now the construction of Railways had been carried on both by state and by companies. It will be seen from the above sketch that the position of the Government of India with respect to Railways is and has always been entirely different from that of the other Governments. Several thousand miles of Railway in India have been actually constructed by the Government and others have received, more or less, assistance from the Government varying from a guarantee of interest to that of grant of free-land only.

The ways and means by which money had been raised are (1) Direct Government borrowing.

This has been effected by the money of India stock, and through this method 38,000,000/ had been raised during the last 20 years.

2. The issue of short term debenture bonds by companies with the guarantee of the Government.

The amount of debentures guaranteed by the Secretary of State outstanding in 1908 were 16,933,500/.

3. The issue of debenture stock by companies guaranteed by the Government but only reducible after a long period and at the option of the borrower.

4. The issue of share capital by companies with a Government guarantee of interest and a share in surplus profits.

5. Allotments from the current revenue
 6. Special grants. In 1908, $\frac{1}{2}$ the profit of the rupee coinage was diverted from the gold standard reserve and paid to Railway expenditure, according to the recommendations of the Railway Commission (1907).

M. R. SUNDARAM



'To His Majesty King George V

There is a flower, the fairest flower
 in Ind,
 Whose beauties poets ever love to
 praise
 And liken oft to woman's thousand
 charms;
 Whose virtues are on nature's scroll
 inscribed
 For man to learn his best ideals
 there.
 This flower, the stately lotus of our
 land,
 Its petals closes to the moon at eve,
 And all its beauties hides through
 silent night;
 But with the rising of the morning
 sun
 Opens and swells, its beauty full
 displays.
 And breathes, when fiercest beat the
 rays of noon,
 Its sweetest fragrance wafting it
 afar,
 E'en as the light that beats upon thy
 throne
 Illumes O King! thy empire's
 farthest ends.
 The Empire of the little western
 isle,
 Whose loving arms enfold a
 thousand climes!
 Deep in the centre of the thirsty bed
 Of some vast lake on India's plains,
 there smiles

The lotus on the tiny depthless pool.
 But soon, when heaven's windows
 open wide,
 The waters rushing down from hills
 and plains
 Fast seek the eager bed, where
 girdled safe
 Sparkle and shine; the lotus of the
 pool
 Soon rising to her needs the surface
 seeks,
 The stalks throw wide their ever
 length'ning arms,
 To reach the water's distant edge,
 and spread
 Their mantle rich of green, and give
 their flowers
 In myriads blooming like a garden
 fair.
 Such gracious Sire! thy empire
 reared by love.
 And love's most touching scenes
 ennobling life
 Are daily witnessed in thy far off
 lands;
 The woman, who, with wetted
 fingers, smooths,
 At morn, her little cottage floor of
 mud,
 Goes to the lake of lotus, where
 knee-deep
 Stretches her hand to pluck the
 nearest flower;
 And with the petals braids her
 infant's hair

With dext'rous hands when her
 day's work has done;
 The plaited head encompassed by the
 arch
 No bigger than the hand, the mother
 rains
 Her kisses on the finger clasped
 cheeks,
 That smell of milk sucked from her
 loving breast.
 The woman curtained from the out-
 ward world
 Works in the still seclusion of her
 home.
 Upon the floor and near the ivory
 cot,
 She paints the sacred lotus of the
 East.
 Pleased with her handiwork, she
 sends her men
 With rafts to that same lake to cull
 the flowers;
 And garlands weaves of them to
 deck her bed.
 Her lord then coming finds an only
 flower
 Lying upon the floor, and fallen
 from
 A garland loosely strung perhaps,
 and stoops
 Straightway with rev'rent hands to
 take the flower,
 The lotus sacred to his God' and
 hers,
 For fear of being trodden on by
 them;

But happy feels at last he was
 deceived.
 Such Sire! the happy scenes in
 India's homes,
 The India of thy special care and
 love.
 'Tis sweet to love and sweeter
 to be loved.
 And once in days of yore, there
 reigned a king,
 Who loved his subjects with a
 parent's love,
 Who still lives in the epic of our
 land
 And songs and sayings of her many
 tongues.
 When he was crowned, his loving
 subjects felt
 They themselves had been crowned;
 then pleased he said;
 "I have this day received my crown
 of crowns."
 And may thy name live likewise in
 our land
 For of thy ancient house, thou wert
 the first
 To visit India with thy spouse, the
 frist
 Of England's kings her children of
 the east
 Will greet as king on India's classic
 soil,
 First to accept with love the crown
 of crowns
 The myriad hearts of love will make
 for thee.

T. RAMAKRISHNA



How the World Goes

WHAT MAKES THE ASIATIC SCRAMBLE

Europe is destined to rule the world. There was American empty space, the European powers bounded with indefatigable sagacity to appropriate to each as much land as possible. In Australia there yet remains free-land, not available for any national exploitation, but to be parcelled out among individuals, by the nation who has occupied it. In Africa the process of exploitation is typical; the aborigines are savages, unfamiliar with the western civilisation which boasts of cannons and battering-rams. The story of exploitation of European powers over other continents unfolds a peculiar interest to students of political science. A few of the European powers, it seems, are providentially decreed to rule the rest of the world. A secure home in Europe constituting their headquarters, the destined band of ruling powers roam the world over to fetch spoils from abroad. Almost, the world has been divided amongst the few powers and there remains nothing in the wide world to fight for. If there exist wars and exploitation, at this moment, perhaps, they are due to the assertion of muscle over weaker people who are already occupying those lands rather than colonising of the-unoccupied country.

It is too late now to think of any empty land in any part of the globe. This does not guarantee 'peace' of the world anyhow.

Unlike African or American colonisation, the Asiatic problem presents diverse charms to the European as no less does it puzzle his wits in the carrying out of his intended mission. The

East possesses all the powers of the head and heart as the West, nay decidedly possesses to a superior degree, but her body she has subdued to her ideal. This fact has travelled to such an extent that the East has earned a reputation for weakness and inability. Evidently, the superior might of the West is praiseworthy as compared with the weak physique of the East. When once the East cares to train her body in preference to her head, perhaps, the West may have no cause to assert her superiority any longer.

The confusion in Persia, though traces its origin to much earlier period than Lord Curzon's, has been strikingly brought to public notice by the recent interference of Russia in her affairs. It is too plain to require explanation as to the motive which prompted Russia to meddle. England and Russia have superior claim on Persian affairs. England's policy was to keep Persia Independent, for reasons of Indian safety from Russian aggression. Russia began extending her 'sphere' from the north-east and England from the south-east into the territory of the Persian Shah. Best motives of peace prevailed later on, between the powers and both agreed to make no further slicing of Persian Empire and maintained to uphold the independence of Persia. Consequently, the Persians were left to themselves with the two powers watching their internal troubles, revolts etc. The relation of Persia with Russia and England is how it stood before Mr. Shuster, the able financier, was employed by the Persians, recommended by the President of the U. S. to look after the rotten condition of their revenues. Th

country was slowly coming round, when Russia began to boom and yell at them.

The apparent insult against the Russian Government caused by the Persians seems to arise from Mr. Shuster, the intelligent American. The cause of the subsequent troubles as attributed by the Russian Government is due to the insolent behavior of Mr. Shuster, who, as a matter of procedure, insisted on the payment of a tax levied on the property of the brother of an Ex-Shah who was a Protegee of the Russian Consul-General. This constituted as one of the apparent charges. The Persians referred the matter to the British Government who advised them to obey the Russian order, and make an open apology. Persians did make an apology but the Russian Consul insisted other conditions also, of payment of money etc., as the cost of war and also desired the sudden dismissal of Mr. Shuster. The charge against Mr. Shuster is that he remonstrated, as a servant of the Persian Government, against the unjust Russian procedure with facts and figures, through the press and pamphlets. Mr. Shuster was sacrificed for his good services by the Russian Government whose motive is no longer a secret.

The physical weakness of the East is a plain fact, though not irremediable. Added to the natural weakness, the presence of a western power confuses her still farther, to her great disadvantage. There is yet hope and signs of progress in the East which fore-shadow immense potentiality if used in the right direction. Undoubtedly, it is too early to say much about the Eastern potency which must make itself more and more substantial as she gains experience in the Western civilization of tactics and diplomacy.

WHAT IS IT?

In other countries the popular will is expressed through the leaders elected by the people and they are the representative body standing for the good of the people. Such bodies go by various names in different lands. However deficient those bodies may be in other respects, the democratic element never is left out of account; the will of the people is felt and the Assembly of Representatives respect their will. In India, to think of such models of democratic institution as is obtained in western countries is too premature. In other countries the sanction of the state to the decrees of the popular will is set and the rule of the majority is secured easily. The absence of such democratic influence in India may be justified, so far as the state sanction is concerned, yet the imperfections on the part of the people, whether prompted by selfish motives or due to little practical knowledge of the true principles of democracy, are so glaring and undesirable in a progressive country like India, that any amount of rhetoric or annual gatherings would hardly make up the deficiency. If India does not progress, the fault lies with Indians, rather than with anybody else. If they cannot manage a popular Assembly, for instance, the Congress, on the western lines with fairness and spirit of union, it is perhaps a good reason for our rulers to withhold from us real control. It is immaterial on whose part lies abstinence; be it on whomsoever, to foster difference and malice is unworthy of a nation, especially in Indians who inherit a great tradition and wisdom and who are yet to be made.

One or the other party must recede so that even progress may not be stunted.

If need be, both parties must give up a little of their individuality, only for the good of the country.

We have not amidst us a Tait who possesses enormous business capacity nor a Lloyd George who possesses fire and practicality. If we have such ones, they scarcely suffice. Much less do they show tact and amicability resigning every other difference for the sake of a supreme duty. What is it then, our Congress which exhibits the educated well-dressed heads annually at various cities of India?

The Congress enumerates once again all the grievances recorded in the previous sittings, appreciates or feels sorry for, the services of a patriot or the death of another hero of the country respectively and thanks the Government with a copy of the resolutions.

There is a fine feasting for the eyes, ears and palate, no doubt. Year after year passes with little or no modification in this procedure. The expenditure in every year met by the Congress and also, the money expended by all the delegates and spectators, were to be utilized in the elementary education of the mass, in the industrial regeneration on an elaborate scale, what immense work would the Congress have done practically! If the Congress attends more upon practical achievements of the kind mentioned instead of in the useless deliberations, as to how to phrase a proposition in their committees, a real Congress would it be, having done something for which it would have absolute justification for its existence.

A MASTER STROKE

All discontent is materially subsided. The foremost of radicals and a true member of the band of 'Little Englanders'

Lord Morley, with all his might, with all his substantial Indian reforms, however small, was not thought equal to the increasing volume of popular unrest in India. It was left to Lord Hardinge to accomplish the sweet task of alloying all discontent. The moment was opportune when His Imperial Majesty visited his Indian Empire. At a time when people really felt enthusiastic at the visit of their Monarch, the Coronation Boons made them forget of the value of those boons. The moment was so captivating that every one was lost in rapt joy and had little time to think of other things than his Sovereign and his grandeur.

When the Partition annulment which hanged fire was announced what else but heart-felt loyalty could it have elicited from the people? The goodness of Indian people was so marked that every thing other than loyalty was considered a sin to remember any longer. Really a Master Stroke of policy!

Apart from the consummate arrangement and prophetic fore-knowledge on the part of the Government, of the psychological effect that the Coronation Boons would have upon the people, it is worth while to notice the exact value of the concessions, in consideration of the great mess that the Bengalees had made about the partition. In fact the partition of Bengal, a provincial grievance, was so much exaggerated that it was almost felt as a national grievance. The annulment only satisfied the province, if at all, while an inexplorable blankness indicating littleness of the concession, is discernable on the calm thinker, outside. Such a great fuss perhaps is unworthy of the returns.

Delhi is the Capital. Again, the change of Capital is a grievance for the

people of Calcutta as the partition was. To others it may be a matter of no concern except that it affects the finances of the country. The cost of the change of capital, equipment, buildings etc at Delhi do not lessen materially even the cost of the exodus to Simla, though Delhi is nearer Simla. This really deserves to be noticed especially at a time when finances are very much in need for other purposes of education, Industry etc. Delhi is supremely the city of the Mohamaden and Hindu Kings of yore. This fact is an auspicious one to the English Empire also and the change may be welcomed.

The grant of 50 lakhs for education is the substantial boon though insufficient to the task considering the bulk of the population to be educated.

In fine the visit of the Emperor and the appropriateness of the boons which were announced, greatly have compromised the unpleasant situation and the boons eminently point out to the skill and mastery of the British Nation over diplomacy, but never without fairness and justice which mark their traditions.

It would have been another act of diplomacy and the whole of the Indian press was confident, that His Majesty, by the way in which he granted Concessions and ingratiated the people, would set free some of the prominent political prisoners. Evidently there would have been no more scope to say, 'Is that all?'

SOME PRACTICAL WORK

While the world is busy with high themes of theoretical value, it is much to be desired for some practical work which may fill the pockets of the man in the street immediately. Agriculture, among other topics of interest, maintains the foremost rank. The only real

support of the millions of people of India, agriculture deserves special care from all classes. Forming as it does, the important item of land-Revenue, it deserves particular attention both as regards the area of cultivation and the quantity of produce per acre. The Government are not ignorant of the fact; they have shown and are showing great earnestness to help the cultivator with sufficient materials. In the Madras Presidency, the earnestness of the Government has been appreciated by the people as it merits. As a result, it may be noticed, several agricultural associations have been formed in districts and taluks with the co-operation of the local magnates, and it is plain to all.

The communication from Hon'ble Dewan Bahadur. R. Raghunatha Rao, C. S. I. who is working surely but silently towards the betterment of the cultivator, reveals to us the utter lack of method in the working of some district associations. The Secretary of the Tanjore District Agricultural Association calls attention to the fact that almost all "local branch associations continue to be lethargic."

He regrets that the scope of work of the District Association is limited etc. Venerable Dēwan Bahadur points out in his reply some of the defects of the present system of working of the Association and suggests many remedies; under the circumstances it would seem ridiculous for Government to come forward to frame rules for these associations which they ought to do for themselves. The Tanjore District Agricultural Association, by the printed circular from the Secretary, shows for a revision of rules of the Association. It is to be regretted if things degenerate as above stated

in agriculture; there is our veteran Nestor of Kumbakonam to help them with his pen and able advocacy and his help would be precious.

RAJAHS AND ZAMINDARS

CONFERENCE

We publish below a circular addressed by the Rajah of Kurupam to Brother Rajahs, Zamindars etc on an important matter concerning the welfare of India in general, and the landed Aristocracy in particular. It is highly creditable and immensely patriotic on the part of the Rajah of Kurupam to have called the attention of Brother Rajahs to look to their own welfare as a community and progress its interest. This becomes

highly necessary while all other classes are seeking the interest of their own community. It is really time for Rajahs and Zamindars to equip themselves with necessary things, both mental and material, so that they may be fit to fight the battle of life which every day seems more and more strenuous. It is quite opportune and immensely advantages to all concerned that the call of the Rajah of Kurupam to be anything but an oasis in a sandy waste.

It is needless to state how important a conference of all Rajahs would be for the consideration of their interests as the fore-sighted Raja of Kurupam suggests! We reserve further comments on the subject for future issues.

The Circular Letter

Brother Rajahs and Zamindars,

I feel it my duty to place before you some considerations touching the present and future well-being of our community.

I need hardly remind you that our position, as proprietors of large extents of territory and as partners, as we have been aptly styled, with the British Raj in the work of governing the country, is one of unique importance and responsibility; and I submit that it is upon an adequate recognition by us of this fact that the advancement not only of our own community but of the country as a whole must depend.

Our first concern should be the improvement of our material condition, and that of the thousands of fellow-beings whose lives are committed to our care and with whose happiness our own is indissolubly bound up.

This requires that we should take a personal and intelligent interest in the management of our own affairs, and that the extravagance which unhappily characterises the lives of so many of us at present should give place to a rational living and a careful husbanding of our resources.

It is clear that these ends cannot be attained without sound education and training. I need hardly tell you how imperfect is the education which is customarily imparted to our youths and how utterly ill-equipped mentally and morally we find ourselves when we enter life. It is indispensable that far greater care should be bestowed on the intellectual and moral training of our youths. Ignorance and vice in every form should be banished from our midst; and the members of our community should stand out

as the brightest examples of the finest culture which the times can afford.

By birth we occupy the position of natural leaders of the people of our country and it is our sacred duty to do all we can to fit ourselves for discharging, according to the changed conditions of the times, the duties incidental to our position as such leaders. We must move with the times; and if we fail to equip ourselves for the task, we are sure to be set aside by the progressive classes of the country to the certain loss of our high position and prestige.

Either we must be borne onward along the path of progress, or lag behind and suffer extinction as an ancient and privileged community. The progressive forces that are at work among the middle classes will ere long embrace the masses of the country and transform their condition; and if we fail to take an active part in the work of social and economic regeneration of our country, which must surely come about under the British rule, we should not be surprised if in the natural course of things, the same fate overtakes us as has overtaken the ancient Aristocracy of England in recent years. The fate of the House of Lords in England should serve as an eternal warning to us. We ought, therefore, to place our influence and wealth at the disposal of our country and intelligently co-operate with the educated classes on the one hand and the rulers on the other, in guiding the destinies of the country to those beneficent ends which the British Nation have set before themselves in governing this ancient land. Much has been given to us and much will, therefore, be required of us; and if we do not respond to the great call and rise equal to what the times require of us, you can

easily understand what the result is likely to be to our community. The progress of democratic ideals in this country is beset with peculiar dangers to our community, and these dangers can only be avoided by our efficient and continued performance of the duties which our position entails on us.

Our next and not the least important duty is towards the British Raj under which we live and by which we are protected. Our relations to the British Government are of a peculiarly tender and sacred character. A just and merciful Government has scrupulously respected and preserved our ancient rights and privileges with an almost paternal solicitude. Our safety is, therefore bound up with the continuance of the British rule; and our clearest duty is to stand by our rulers and co-operate with them, in the maintenance of peace and order in the country.

We, as a community, have the greatest stake in the maintenance of law and order in the country. Our influence should, therefore, be exerted in the direction of importing stability to the British rule. While it is our duty to take part in all legitimate political activity and help in the political emancipation of the country, it is equally our duty to guard against the introduction of too rapid changes into the administrative machinery of the country at the cries of the political agitator. It is our interest and our duty to see that the country's political progress shall be gradual and in accordance with the advance in national life.

The fore-going considerations make it clear that the conditions under which we live at present render it imperative that we should put forth active effort in the various directions indicated above. The

efficient management of our estates, the education of our youths, the welfare of our ryots, the relations that ought to subsist between us and the millions of our British Indian fellow subjects on the one hand and the paramount Authority on the other, these matters must claim our earnest and immediate attention.

It is therefore, our duty to take steps for creating opportunities to discuss these various matters and come to definite conclusions as to the line of action to be pursued by us in regard to each.

These are times of conferences. Each separate community in the country is, under the stress of the new forces, feeling the necessity for realising its own individual position in the body politic and for taking measures not only for protecting its own special interests but also to take its proper place in the work of the general uplifting of the country. With these

objects in view each community is organising conferences of its own members. But we, the Aristocracy of the Madras Presidency, have not yet realized the necessity for such corporate action.

My object in addressing this appeal to you is to organise a Conference of the Zamindars of our Presidency with a view to secure a full discussion of all the matters in which we are interested, leading to the adoption of such practical measures as may seem necessary for the realisation of our aims.

It is my humble endeavour to secure the co-operation of all my brother Zamindars throughout the Presidency in organising such a conference and making, in course of time, a centre of permanent good to ourselves and to the rest of our countrymen.

I, therefore, earnestly request you to join with me in attaining this end.

V. VEERABHADRA RAJU

Rajah of Kurupam



Review of Periodicals

COMMONSENSE IN BUSINESS

Mr. J. C. Sen in the *Modern Review* for December writes on "Commonsense in Business".

He points out very clearly some of the drawbacks of Indian business and draws attention to commonsense which, in his opinion, is very much needed in India. Why Indian business generally fails and "foreign business thrives is as follows:—"Now compare how our businesses are promoted. We argue that manufacture of pencils is successful in Japan. It is a profitable business, and certainly must be so in India. A meeting

is called, half a dozen of leading men sign their names in a manifesto. Shares are called, and the capital is subscribed. A factory is equipped, and a young man who has learned something about pencils in Japan, along with certain other industries such as Soap, Matches, artificial flowers, umbrella etc., is put in charge of it. The men who sign the manifesto though elected directors, do not expect to direct at all. They have neither experience nor time to do any active directing. The result is that our "expert" young man is left altogether to his own resources. He is

expected to manufacture, and sell, and also manage the whole factory. But here his trouble begins. He finds that he has not got the proper wood for his pencil, or that the graphite has to be imported from a long distance. The supply of skilled labour is limited. To cap the climax he finds that, though he knows the technical of the business, he knows nothing about the methods of industrial organization. The result is that the business drags on for a little while, and then stops through sheer inertia."

Dull monotony and senseless commonplaceness are deplorable in India. Quick perception and strong commonsense are what are emphasised by the writer.

THE FUNCTION OF ARCHITECTURE AS AN ART

Professor P. A. Wadia in the *Hindustan Review* for December contributes an interesting article on the "Function of Architecture as an Art".

Architecture differs from painting and sculpture in this respect. In painting taste arises directly from the artistic aspirations of human nature, from the desire to express through a sensuous medium the ideals that defy expression, while in architecture arises primarily from practical necessities".

A survey of Parthenone and the Propylæa, the Gothic Castles and the Doms of the middle age still majestically rising with battlements and spires into the sky will not fail to confer immortal credit on the Teutonic race, as a survey of the Acropolis of Athens would, despite its shattered and dilapidated art of the Greeks.

In Greek times architecture occupied an insignificant place in art. On the

advent of Christianity the art of architecture was raised to its sublime height. The Christian architecture evidently appealed "to the emotions of the worshipper with the vague but distinct sense of the vast spiritual power with whom he could commune through the soul more than through the body"

The rock-cut Temples and Monasteries of Buddishts, Cave Temples of Karli, the Pagodas of Mahabalipuram and the Temples at Alara, the great Pagoda of Tanjore and Kumbakonam as well as the Temples at Ramesvaram and Madura are the living witnesses of the architectural advance of the Indians. Nobody doubts the spiritual value of these shrines of the Hindus. It is needless to point out of the Mahamadan influence on the art of architecture. The Taj Mahal at Agra, the Decorations of the Alhambra at Granada or the Mosques at Morocco and Seville point out to the development of architecture at the hands of the Saracen builders.

AURANGZIB'S CORONATION

Professor Jadunatha Sarkar, M.A. in the *Indian Review* for December gives a picturesque account of the Coronation of Aurangzib. The pomp and extravagance of oriental monarchs are proverbial. The magnificence and luxury of the Moghul Courts are undisputed. The Coronation of Aurangzib especially after overcoming his rebellious brothers was undoubtedly the grandest. The Mahomadan Coronation like other Coronations has its own peculiarities. It is needless to state the mania for astrology of Moghuls as well as the Hindus. Of the real picture of Moghul grandeur which Professor Sarkar so finely has drawn, a short specimen is given below.

This is the description of the Hall of Public Audience.

"The ceiling and forty pillars of Dewan-i-am were draped in gold embroidered velvet and cloth of gold and silver from Persia, and the famous flowered brocades of Guzarat; from every arch hung, polished balls set with jewels, enamelled or of plain gold by means of golden chains. In the middle of the hall a space was fenced round with a golden railing; within it amidst the dazzling lustre of diamonds, rubies, and topazes, stood the towering Peacock Throne, one of the wonders of the East.

Before it, was stretched a most costly canopy of state, held up by four slender columns encrusted with gems; its corners were fastened with strings of precious pearls instead of ropes. On the two sides of the throne-enclosure stood two Jewelled umbrellas, with tassels of pearls hanging from them. Right and left of the Imperial Throne were placed two golden couches covered with enamel work. Behind, benches of gold were laid and on them were displayed the crown weapons—jewelled swords, targets, shields, and spears. The court-yard in front of the hall was covered with a *wiring* of embroidered velvet borne aloft on silver poles, and similar canopies were stretched on all sides of it. Below, were spread costly carpets of many coloured patterns. The outer sides of the hall were enclosed by a silver railing. In the arena itself there was a second silver railing, forming an inner enclosure while the outermost fence was of red painted wood. On the wings were pitched lofty pavilions over-spread with bright coverings. The door and walls of the hall were tapestried with embroidered velvet, flowered velvet, European screens,

and gold tissue from Turkey and China. The enclosures round the courtyard of the Audience Hall were furnished by the nobles from their own stores, in a befitting style for the accommodation of their retainers".

THE NEW MONTHLY

We welcome another venture in the field of journalism in *The New Monthly* from Madras issued from December 1911.

As the Editor says, this *New Monthly* is incorporated with the *New Weekly*. The literary taste of the magazine is very good and we wish all success to the *New Monthly*.

HIGHER EDUCATION IN AMERICA

Dr. L. L. Joshi M. D. B. Sc in the *Student's Brotherhood Quarterly* for December writes an interesting article on Higher Education in America. There are many Universities in America, some of them tracing existence to the first landing of the *Pilgrim Fathers*, on the shores of the New World. Another peculiarity of the various universities there, is that each bears a distinct mark of nationality and influence in its method, conduct and training according as each is set on foot by different nations. Harvard University is characterised by the stalwart characteristics of English traits. This was the first wave that swept over the educational movement in America. Then came the Dutch, Irish and Scotch influences. Princeton, Pennsylvania and Columbia universities are the results of their influence respectively. This was before the War of Independence.

There was a change noticeable in the national spirit of America after the War which, culminated in doing away once for all, the system of founding universities by individual States; the national Government took under its care the

making of the American universities. This period bears distinct marks of French influence and theories in the life of the American people. The fourth or the next period of American educational history is marked by German influence. Cornell and John Hopkins Universities are founded consequently. The writer points out, "The study of German opened the floodgates of knowledge. The great scholars were either Germans in their origin or in their training. The men who returned to their country after finishing their studies in Germany brought back with them a spirit of freedom in learning and teaching together with a keen and a large appreciation of scholarship and a love for original research".

In the 19th century especially in its later half, a distinct evolution can be observed in American educational life. Increase of wealth which is very striking, has brought with it the enlargement of academic endowment. Certainly this is a good point that overbalances other vices that increase of wealth generally entails upon.

"The American University is primarily a teaching body and hence divided into different faculties of art, medicine philosophy, engineering, mechanics, and electricity, mining, divinity, pedagogy and even a school of Journalism. Unlike Cambridge or Oxford all the students get the same professor or instructor." Fitness is determined by the amount of work the student has put in, not by merely judging him by the examinations. The Library in American Universities is very important. The Gymnasium and University Chapel train boys in physical and spiritual lessons. It is not necessary to say that many are the differences between American and Indian Universities". In America, education confers on the student (1) practical thinking, observation, and reflection (2) develops creative faculty, scholarship and research (3) forms a perfect system of discipline (4) enriches the mind on all sides (5) lastly develops physically, mentally and spiritually, of the all-round, useful, and if possible, the ideal citizen.



Review of Books

A REPORT OF GAYA SESSION (1911)

The Honourable Mr. Mazharul Hague Bar-at-law as the President of the Gaya Session traverses in his address a wide ground, both general and provincial. Narrating a number of reforms, Sanitary, Educational etc of the province in question, he handles the problems concerning India in general. Differences of opinion have nothing to do with one whom strong convictions and

sincerity of purpose guide. In fact Mr. Hague might have erred in his inference regarding the partition question, but what characterises his speech is that he speaks with a spirit of equanimity and tolerance. If he errs, his judgment is in fault and not his opinions. We congratulate Mr. Hague on the excellent address that he delivered which never fails to impress upon any one who may read it the spirit with which it was uttered.

St. Valentine's Day. (By Sara Mackenzi Kennedy).

The authoress, of all other achievements, certainly has the unique facility of communing with children. Sometimes she takes them to fairylands with original touches and tints of glowing color, rouses their passion so that they may rise equal to the scenes she depicts. In *St. Valentine's Day* she eminently brings forth her powers of educating children in morality with such originality and fire that it is needless to emphasise the supreme good that she does to Indian children by her work.

The Speeches & Writings of Sir Narayan G. Chandravarkar; Published by the Manoranjak Grantha Pracharak Mandaly Bombay.

This book of 636 pages forms the collection of various speeches of Sir N. G. Chandravarkar with an introduction by Mr. K. Natarajan. Sir Narayan Chandravarkar is an ardent social reformer but a reformer on rational lines. After Justice Ranade, Sir Chandravarkar occupies a

high place in the social reform propaganda. It is needless to say the collection of his speeches reveals to one the true social status of India. This will no doubt be of immense value to the rising reformer, who, but for this monumental work, would be left helpless, to have access to Sir N. G. Chandravarkar's speeches and writings. The Editor deserves praise for having supplied a text-book on Social Reform.

The Civic and National Ideals. (By Sister Nivedita; Published by the Brahmachari Gonendra Nath, Udbhodan Office, Calcutta).

Sister Nivedita's best thoughts on India may be known from the book on hand. These essays reveal to us the intense love of Sister Nivedita's passionate attachment towards India and her cause. The chapters on art especially have great value to the student of Indian art. Evidently this is, the first volume of Sister Nivedita's works which the Udbhodan Office has undertaken to publish. Every one must have a copy of this charming little book.



Our Correspondence Club

GENERAL ADAPTABILITY

Every trade or branch of knowledge demands the eye of a specialist, if success should crown our labors. The practised hand knows where the screw has got loose in a gigantic machinery which must be a revelation to the gazer by; not less true is the case with different ages which to a calm observer is easy. We do not know to a certainty where one age begins nor the other ends. Roughly speaking, what divides one age from the other is mainly what the characteristics of each age are, possessing

independent influences of their own. Perhaps, the forces of the middle age are the cause for the existence of the modern age at present. The element of change, that we find in ages, is not therefore self-wrought nor can be arrested by a single effort. Ages do come, and man must abide by their influences.

He might have his pet doctrines of life, he may cherish traditional sentiments, and the idyllic fancies of his forefathers, the characteristics of their age. But we are living in a different age which is not theirs. Perhaps, we may respect them

because they lived their age with greatest advantage to them. To imitate them or artificially try to convert the natural course that settles life in our age is to go back in vain. Our forefathers are remembered to-day because they utilized the forces of their age to best advantage they did not miscalculate, nor went back as some of us try to. In the same way too we are not justified in going back. Perhaps, even they might accuse us, if they come back to live in this age, for not making the best use of our age.

Resistance to the rules of an age is as unwise as it is useless. A lonely traveller, taking the worst case possible, if he is besieged by a band of highwaymen, will try in vain to extricate himself from their clutches nor would he be wise in recollecting at that moment the security that daylight would afford him. The bandits will do their worst and resistance of the traveller will only enrage them to his own misfortune. For the sake of his life at least, better he abides by their commands. Robbers, though they be, still might have at least the spark of humanity, if what they require is complied with. Such would be our fate too if we resist the age, however unpleasant and bad that some may take it to be. In the thick of fight, no remedy but boldly fronting the enemy and overcoming him, is more manely and better advised than shirk the overhanging force, but at all events keeping to the current tendency of the present age is wise. How can that be possible? If you go along the current age you master the situation, victory crowns your wisdom.

It is no sin, nor going against the spirit of our tradition, should we follow the dictates of our times. If we are hauled up before the Lord, for the so called

fault or sin, should He condemn us for our actions of wisdom, He is no Lord any longer. Better had He not created the forces that make the modern age, better had He put stone and mud into the skulls of Spencer and Huxley instead of inventive brains! God, if ever He is, can not damn us because we use our intellect to tune the forces of the age.

Why should we still be under suspense? To do or not to do, this way or that way, is the worst of man's sins. Perhaps suspense settles the question of 'to be or not to be'.

Be up-to-date; it is no sin at all against religion; but in no way be insincere or light. Avail the opportunity as it comes but never be deceitful or dangerous. Sin or no sin is of the spirit not of the body. A fair glove hides a foul hand and a lovely face covers no noble heart. To live in our age is not to be meant as living in meanness, in levity. To be up-to-date or to ape the manners of the age is really not to demean but to decorate one's mind and body with fitting instruments to fight the battle of life, and not, as some may think, to degrade or be lost to the vices of the age. Vices are ever vices, in one age or the other. The element of good is present throughout doom. In the worst age as well as in the best age this equilibrium is kept constant. Perhaps, the sources, methods, and agents differ.

The Gospel of life consists in living and if possible, living happily and honestly. This ideal is largely followed in the present age. We may not approve the ideal but facts are against the so called higher ideals. Everything concerning life is manufactured readymade, bottled, corked and labelled. Mechanical or manual labour is dying a hard death.

The modern age provides you with every thing at a minute's notice, material or mental, only if you have its equivalent in pounds.

How can you neglect the lessons that the modern age teaches you? While others around you are doing things through the help of machinery and other lifeless agents, your meagre hand labor and personal endeavour are effectless; not only is this the case as regards industry

but this is applicable to all departments of life. It is hopeless to attempt to do things all at once in the present fashion. Many traits we ought to cultivate before we can attempt at actual progress in the modern sense. The first thing we must know is how others do, move, live and learn. This can be possible only when we try to know. Our Correspondence club helps you to know these things.



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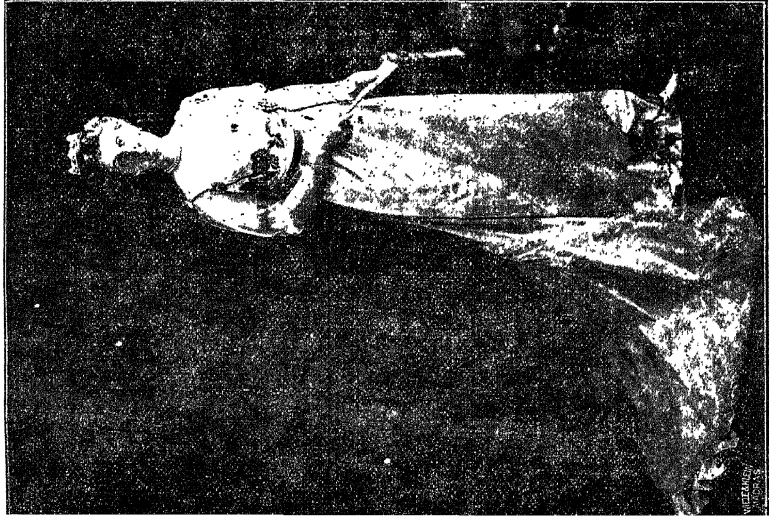
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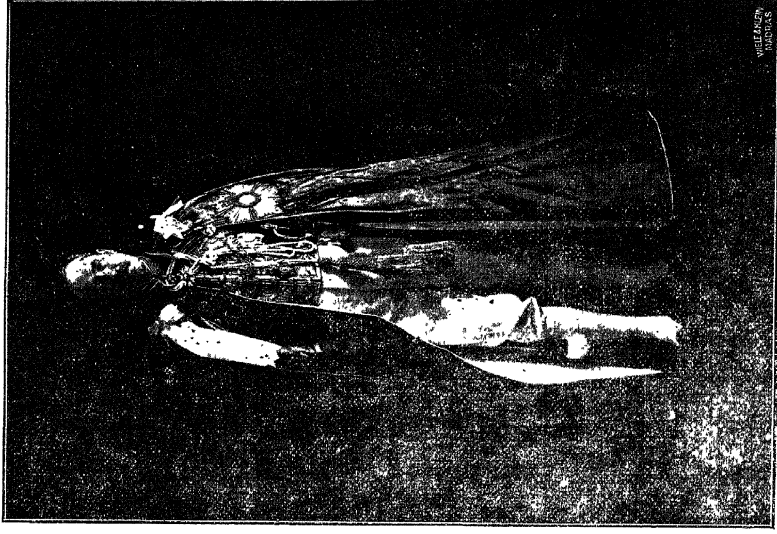
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Supplement to the "MODERN WORLD."



H. E. LADY CARMICHAEL.



H. E. LORD CARMICHAEL.

The MODERN WORLD

A National Legislation

"An Act to provide for Insurance against Loss of health and for the Prevention and Cure of Sickness, and for Insurance against Unemployment"—such is the full title of the National Insurance Bill which became law on December 16th, 1911. It is a measure designed not only to insure our great working population against sickness, but to organize medical science for the prevention of sickness. It marshals the entire community in aid of the worker who, at whatever age, becomes unfit for work through physical breakdown. It is regardful of the poor mother in her hour of need. It lifts the consumptive out of his environment in order to effect cure when cure is possible and to prevent the spread of one of the worst of diseases. In these phases, as we shall see as we proceed, the Act is a measure preventive at once of sickness and of some phases of unemployment. With regard to the latter, the Act secures maintenance during unemployment in the industries worst visited by irregularity of trade, and in addition,

handsomely subsidises Trade Unions which pay out-of-work benefit to their members.

We have 45,000,000 people and 32,000 doctors, but the doctoring is very unfairly distributed amongst us. The means of health are as badly distributed as the national income. Sickness walks with poverty, but one wealthy *malade imaginaire* can command more medical attendance than a thousand workpeople debilitated by an unhealthy occupation. Probably one-half of our outdoor pauperism is due to the sickness or physical disablement of breadwinners.

If one person is done to death by violence, the nation is stirred to its depths. We pursue the criminal; we exhaust the resources of science to trace him and to bring him to justice. If there is less concern about the yearly slaughter of tens of thousands of innocent victims in the main streets of our great towns than about a single murderer, it is because there is general lack of realisation of the nature

and extent of the crimes of our civilisation. We have many towns- Burnely, Aberdare, Staly bridge, Batley, Longton, to name but a few-where 200 out of each 1000 children born die within twelve months of birth. In the worst quarters of these and other places one in three of the child-

ren are slaughtered in infancy. And the wholesale sacrifice of infants is followed by the robbery of a great part of the life of those who survive. If we compare the expectation of life in a poor district with that in a rich district. What do we find? Look at the following figures.—

HOW THE POOR LOSE LIFE

Expectation of Life in (1) Hampstead and (2) Southwark

Age.	HAMPSTEAD.	SOUTHWARK	Expectation of Life Less in Southwark than in Hampstead by
	Years to Live.	Years to Live.	
At Birth	50'8	36'5	Years.
10	53'5	45'0	14'3
20	44'2	36'4	8'3
30	35'5	28'6	7'8
40	27'5	21'9	6'9
50	20'3	16'2	5'6
60	14'1	11'3	4'1
70	9'2	7'0	2'8
			2'2

At birth a Southwark child has on the average fourteen years less to live than a Hampstead child. Those who survive in Southwark until ten years of age have eight years less to live than the larger proportion of Hampstead children who live to be ten. The small proportion of Southwark males who live to be twenty have nearly eight years less before them than the youths of the same age in Hampstead.

It is not pretended that the National Health Insurance can dispose of these damning facts. As Mr. Lloyd George himself has put it, the remedy must cut deeper. It is urged, however, that we shall never rise to the full realisation of our social responsibility in regard to life and death until we have resolved to make the national health a matter of legislative

concern. Social insurance is in part a means of prevention, and it will infallibly stimulate as to the framing of other means of prevention.

Some one has coined the epigram that sickness insurance "is paying a man to be sick instead of preventing his sickness". It is always difficult to get the whole truth into an epigram, and this one is particularly deficient in its summing up of the subject. In practice it is found that universal compulsory insurance is a very real preventive of sickness and of more than sickness.

In the first place, we have to note that when by means of a State scheme we put at every one's disposal either the best medical treatment in his own home, or, in special cases, removal to a sanatorium, prevention arises because a workman is no

longer tempted to put off medical treatment indefinitely. Through the postponement of proper treatment, an exceedingly large number of cases become serious, which, if they had been treated in time, would have entailed little trouble or suffering.

In the second place, efficient and timely medical treatment may not only prevent serious sickness, but prevent what is often the result of serious sickness, viz. permanent invalidity and consequent incapacity for work. From this point of view, State insurance against sickness is a preventive of a most serious phase of unemployment.

We have next to observe that the many millions of small weekly contributions from employers and employed build up great insurance funds, and that these funds do not lie idle. In Germany they are wisely used to provide magnificent hospitals and sanatoria, and even for housing purposes. I understand that the German insurance guilds have over £20,000,000 invested in workmen's dwellings. The same policy will be pursued here.

In view of these exceedingly important considerations, it will be seen that it is not competent for any one to argue that State insurance against sickness is a mere measure of relief. It is relief and much more than relief. Exercised in a nation of 45,000,000 people, and applied as it will be to the majority of those that labour, its operation as a real preventive of poverty and as a real preventive of unemployment will be exceedingly far-reaching.

Let us consider the magnitude of the problem tackled by the Act. We have in 1911 a population of 45,000,000 people, and of these about 20,000,000

men, women, boys and girls, are engaged in occupations for gain. The number of manual workers or wage-earners is about 15,500,000, and there are some 3,500,000 more persons of small means who are not manual workers, but whose incomes do not exceed the income-tax exemption limit of £160 a year. If we add to these 19,000,000 or so persons their dependants we account for about 39,000,000 persons out of our entire population of 45,000,000. These 39,000,000, it should be remembered, draw only one-half of the entire national income.

So wide is the scope of the Act that it proposes to insure against sickness, with the aid of the State, about 14,000,000 out of the persons between the ages of 19 and 70 who are under the income-tax line of £160 a year, and in addition the few manual workers who have more than £160 a year. Thus the great majority of the working population is brought within the scope of the measure. To this we shall return in more detail.

It is but the minority of the 19,000,000 under the income-tax line who have, through some voluntary social institution, such as a Friendly Society or Trade Union, made any insurance provision against sickness. The number of members subscribing for sick benefits in 1911 is estimated at about 6,000,000, but, owing to duplications, there are probably about 4,500,000 individuals who belong to sickness insurance institutions. Three out of every four of the masses of our working people, that is, are not even nominally insured in this respect. But, as we shall see when we come to examine the subject in detail, a large proportion of existing Friendly Society members are not really insured. *Two-thirds of the*

THE MODERN WORLD

small Friendly Societies are not solvent. It is probable, therefore, that there are not more than about 3,000,000 persons really insured for the benefits for which they are subscribing.

Turning to unemployment, the case is even worse. Of the 19,000,000 people referred to, the great majority are subject to unemployment in some degree. Of these, about 700,000 are insured through their Trade Unions for maintenance in unemployment, and perhaps some 700,000 more have arrangements for working short time and thus pooling whatever work is available without casting any of their number entirely out of work. Thus, not more than 1,400,000 out of 19,000,000 have made provision of any sort against one of the worst of social vicissitudes.

Let us not hastily condemn those who have failed to insure themselves voluntarily. It is the fact that most of our working people have at some time joined a Friendly Society, or Trade union, or other provident association. If they have failed to remain members, it is because they have been unable to afford to continue to subscribe. Unemployment or other misfortune has come along and swept them out of membership into the ranks of the uninsured. It is in view of such facts that the principle of compulsory insurance has been adopted in the Act. The Act applies that principle

while assisting each insured worker by bringing to his aid a contribution from his employer and a contribution from the National Exchequer, and it demands no contribution from him during sickness or unemployment.

The Act also applies the principle of compulsion in respect of unemployment insurance in certain trades, but here we are very largely in the region of experiment, for never before has a Government legislated in this respect. The principle is tentatively applied to the 2,500,000 workers who are employed in house-building, engineering, and ship-building—the industries which are most severely affected by unemployment. As has been already remarked, the measure adds to this compulsory insurance the subsidisation of Trade Unions in all trades, to encourage them to undertake voluntary unemployment insurance.

Thus the measure well deserves the title National. It insures the great mass of the workers, and therefore directly or indirectly benefits all but a small fraction of the entire population of the United Kingdom, for to insure the breadwinner against sickness is to insure the breadwinner's dependants against the evils which arise from sickness. In regard to unemployment, it adds to compulsory insurance in the worst cases a scheme capable of universal application to all trades.

L. G. CHIOZZA MONEY

Purdah life in the East

The woman's movement belongs to the whole world. Though in form it may vary with the custom, the climate, the traditions of different nations, the prin-

ciple which lies behind it is the same. This is exemplified by that which is taking place in the East to-day. It is with the Eastern nations as it is with ourselves,

For while the best and wisest of men here have perceived that the woman's movement is the man's movement—that we constitute a dual humanity which must rise or fall in unison, some of the strongest men and most advanced thinkers in the East have begun to understand that the imprisonment and practical enslavement of the women of their lands is not only grossly unjust, even, in some of the extremer forms, cruel. It is also prejudicial to the race.

This, both here and there, is a good and salutary sign of the times. No doubt in the East it is an answer to the aspiration that is going forth from many an Indian and Turkish prison—to the desire growing up amongst Eastern women of education and position to help forward the movements that make for progress in the world. That this desire exists many of us know. Is it possible to conceive anything more tragic than the fate of the woman to whom it has come? Some indeed have partially escaped. Like the noble Persian woman, who, sixty years ago, threw off her shackles and went out into the open air of liberty, they have braved prejudice and convention, and in lands foreign to them, have mixed freely with their fellows; but, in their own land, what must they not endure? Ostracized by friends of their own social standing, humiliated, misunderstood, maligned, sometimes even in danger of physical injury from the ignorant or brutal—such are the sacrifices they have been compelled to make. Is it any wonder if even brave spirits shrink back, appalled from what appears to be the unequal contest?

And yet we know—they know—that no great redemption has ever been wrought in the world by sitting still. So long

as only a few women break their bonds the enslavement will continue. The time has come when a great and united effort must be made.

I have before me the utterances of two English women on this subject.

One, Lady Muir Mackenzie says "How beautiful it would be to see women giving up purdah, because of their intense desire to help a suffering world!" I thank her for those words, which, with gratitude, I record, hoping that they may find their way into many of the prisons where women are eating out their hearts in enforced inactivity.

The other—Lady Clarke—was speaking in Poona. To some it might have appeared that no more glorious opportunity could have been given to any woman of a liberty-loving race. The occasion was the first conference of Mohammedan purdah ladies, and it was held under the auspices of the Bombay presidency Muslim League. It fell to Lady Clarke to open the Conference and to speak of the purdah system. They were there before her—these imprisoned women! It was their first conference. It was at least a step in the right direction that they should have been thought worthy of discussing the life and the system assigned to them—not by religion—not by their Prophet—not by the holy traditions of the past, but by men, their rulers and proprietors. What use did the Englishwoman make of this grand opportunity? She may have been timid; she may lack the blessed gift of imagination—this is what she is reported to have said. She did not uphold the purdah system. "In the years to come it will pass away." One looked for a vigorous demand that her sisters of the East would at once,

and imperatively, claim at least the measure of liberty enjoyed by European women: a reminder of the truth that none can help those who will not help themselves "who would be free, himself must strike the blow!"

Nothing of the sort! She offers no advice: she holds out no hope. "The process" she says "will be gradual. A sudden withdrawal of purdah would have a bad effect; the education of women must precede the removal of social restrictions." Here we have a fallacy in every line. "Gradual?" I venture to ask what that means? Are women to go on sacrificing themselves by twos and threes, giving up their social status, living as exiles in lands that are not theirs, and are the great mass of their suffering sisters to be untouched? I assert that no sacrifice of individuals—that nothing but a strong and general uprising of women in the dear name of liberty will bring the deadly system to the ground.

Again. Education? The singular circumstance is that in Eastern nations, and especially in India, the women free to move about unveiled are just the uneducated—the good and admirable coolie woman. Many of the dwellers behind purdah are, from the literary point of view, well educated. Nothing but the open air of freedom will ever give them the education that, according to Lady Clarke, will fit them for freedom.

There is another, and a still stranger inaccuracy in this speech. It dilates on the importance of fresh air and exercise, and asserts that both are possible without violation of the purdah system. I have it on the best authority that, in numberless instances fresh air, under the purdah system, is absolutely impossi-

ble to obtain. Mr. Mir Sultan Mohidin dealt with this clearly in his paper read before the "Universal Races Congress." "Lifelong confinement," he says, "is worse than death." In the hottest times of the year women live in rooms about 10 feet square day and night. The result is consumption and lung disease. Even where the houses are surrounded by gardens, the ladies are only allowed to use them when they are not required by the men of the family. This I was told by an English woman who married to a Mohammedan, lived for a short time the miserable, humiliating purdah life.

The saddest part of the whole business is that the purdah, looked upon now as a very ancient, even as a religious institution, has no such high sanction. In the May number of the "Contemporary Review" one G. S. Sterens¹ gives verbatim, a paper written by "a Turkish lady of such high rank that discretion obliges the suppression of her name." This lady asserts that the Mohammedan religion is not responsible for the position of women in the East: that, on the contrary, the Prophet placed women, in every walk of life, on an equal footing with men. Neither the veil abroad, nor seclusion at home, was enjoined by the Prophet. "Islamism allowed woman to attain the farthest goal at which she could aim. Notwithstanding the advance of civilization in Europe and America, women have not yet been able to obtain as much as the Mohammedan women of old." The records show that in the times of the Prophet many illustrious women fought in battle and were blessed by him for having done so. Women then were public teachers and preachers, theologians, lawyers, traders. Is it possible that,

living behind purdah, they could have carried on these avocations? No; it is with this as with many other abuses that have hurt and degraded humanity. Religion has been used as cloak and an illusion to betray the unwary into false and devious paths.

I have spoken about Mohammedanism, and tried to show that the purdah and the veil are modern institutions. As truly can this be said about Hinduism. The ancient Vedic writings—the dramatic and descriptive Indian literature of the past, offer no glimpse of captive woman. Sita wanders with Rama through desert and forest in the days of his exile. There are evidences of the fact that woman exercised priestly functions, taking part in the great Horse sacrifice of ancient times. Everywhere the student sees her as free and unfettered as her brother.

It may be asked—how is it that purdah has come to be? Partly no doubt it arose from the exigencies of war times and the brutality consequent upon periods of universal license. Women, for safety

either voluntarily withdrew or were compelled to withdraw into well-guarded seclusion, for safety to themselves and their children. Class and caste accentuated and prolonged the necessity. Men, victorious, made rich by the spoils of war, came to count their wives as a part of their possessions. We have precisely the same principle, though in a somewhat less extreme form, in our marriage and inheritance laws; and it is as a final protest against this that our great women's societies have arisen.

The women of the East must make their protest, their age long imprisonment, with the all that it fosters, makes their task more difficult than ours. But what some have done, many may do. The flame has been kindled: it is spreading from land to land. Education, not in mere western accomplishments, but in their own ancient literature, must be given to them and we cannot doubt, the resurrection of Eastern woman-hood will mean the redemption of the Eastern world.

MRS. C. DESPARD

Joy and Sorrow

"They soon forgot His works." —PSALM cvi. v. 13

As raindrops falling on a lake
 Leave scarce a ripple's trace behind,
 Our blessings for an instant break
 The torpor of the thankless mind.
 Like letters graven on the steel,
 Our trials scourge us and remain;
 And, cleaving to us, make us feel
 The lasting anguish of their pain.

And in our strait we come to Thee,
 We bring Thee then our earnest prayer;
 "Grant, Lord," we cry, "that we may be
 More mindful of Thy loving care."
 We pray that all our troubles here
 May help to give the needed strength
 To keep our watch-fires burning clear
 Till Life's last halt we reach at length.

MACKENZIE BELL

To a Bubble

Blithe Spirit of Ceaseless Change,
A thing of earth or art
O Bubble, thou never wert,—
So real and, unreal thy range!
From th' hill-side bourn remotest
Thy Sway on the stream thou holdest;
And floating ever mouldest,
And moulding still thou floatest.
Now low, now borne aloft,
Thou speedest with thy hosts,
Like footfalls of the ghosts,
Now shrill, now soft and still.
A streak doth subtly bend
To arch thy crescent tent
With a rainbow's filament,
An inch from end to end.
The mellow moonbeams thatch
Thy dropping leaves unmossed,
As often as they are tossed,
With clever mechanic match.
Pent up in thee, the air—
Like a bee in a twilight lily,—
Though we can see it hardly,
We feel it sighing there.
What mermaid of the mere
Sings in thine island tower
Her anthem of plaintive hour
To soothe a marble ear?
Art thou a cenotaph
Of what we fear as Death?
Or an urn to hold her breath,
Or a rune in her epitaph?
What art thou? what be there
Like thee in things that are?
First winks of a rising star
Are not so fresh and fair.
Like a dreamer hidden within
His dome of tinted dreams,
Which tireless ever he seems
To spin and unspin:

Like a glow-worm that conspires
With a million of its clan
At once in a second's span
To scatter and screen their fires.
Far better than all precept
Of learning and commonsense,
Thy native craft intense
Were to an architect,
Which mountain, main, or mine
Begets thee so unsound?
Who rolleth thee so round?
Who glazeth thee so fine?
If ever so little thou leave
A rift in thy jealous veil,
What wonders forth would sail,
What magic worlds would heave?
Could I peep into thee
To gaze thy skies, then fain
Would I my vision strain
Thy Pleides to see!
There is more poetry
In thine one moment's life,
Than in the songs is rife
Of unheard melody.
We are thy semblance clear
Modelled in an ampler style:
Man is an aerial smile
Confined in a drop of tear.
Yet we can scarce come near
Thy joy in deathless change,
For it seems to us so strange
We fade but to reappear.
Between apparitions twain
Thou slumb'rst viewless mute,
As faints the air on the lute
Between two notes of a strain
So even we! We hie,
But never cease to be;
From self to self flit we
We change, we cannot die.

Creation in Buddhism

This is one of the questions which so widely separates Buddhism from any other religion in that the Buddhist says that there was no creation and therefore no Creator. Yet, curiously enough, nowhere is the First Cause expressly denied. In the words of the Buddha "Bhikkhus, I perceive no beginning to Samsara". As the modern theory called the "Nebular Hypothesis" which teaches that the sun, planets and satellites are results of the condensation of a nebulous vapour which took place some millions and millions of years ago after having been diffused throughout the illimitable expanse of space for æons embracing millions of years, without inquiry into the cause of the nebulous vapour, takes it as its limit, likewise the Buddhist theory of causation, *in order to establish a limitation* begins with *Avidya*, or delusion as the first of the 12 *nidanas*; and is recognized as vital for the genesis of mental qualities as the protoplasm is for the production of the physical body.

Modern science does not admit a first cause but attributes everything to an infinite series of cause and effect. Buddhism admits no beginning to time, space, matter, sentient beings, and *Nirvana*. It discards the stories of creation, repudiates creation by a God or gods and teaches the law of causation. In fact, this latter teaching or principle is the corner-stone of the Buddhistic edifice. Nothing happened without a cause and each cause was the effect of a previous cause or series of causes.

A creator, or evolver, is ignored because a being as creator who is almighty and omnipresent is impossible. Each existence must be individual, finite

and conscious. If individual, there must be a limitation which destroys the idea of omnipotence and omnipresence. He would have to maintain his individuality and thereby become subject to the laws of Karma owing to his mental activities that beget pleasure, pain and indifference also; he can neither be perpetually and perfectly happy nor eternal as his consciousness is the recorder of changes to which his sensations are subject; and whether he be composed of the mental and the material, or of the mental only, he is subject to the Law of Mutation that operates on birth; and if he be a ruler or agent he must be subject to sorrow and suffering caused by Samsara.

Buddhism cannot conceive a creation of something out of nothing. Nothing organic is eternal. Everything is in a state of flux and is undergoing change and re-formation, keeping up a continuity according to the law of evolution. In this it agrees again with modern science which says that there is no single material property which can be called really constant.

Creation connotes a beginning and a creator is required to create the world and man. Worlds, men and gods form part of the cosmic process which is without beginning and without end. On this account speculation as to the origin of the cosmic process, the origin of species and the origin of causes is prohibited as being futile and a road to insanity. The cosmos is essentially a moral order and is bounded by laws which are inflexible. The egg has been taken as a symbol of the universe because it contains *impotentia* both the

manifestor and the manifestation—creator as well as the created—cause and effect.

Creation, for the Buddhist, is only the *renewal* of an extinct world, or system of worlds. The destruction of worlds is caused by force of nature and catastrophes of various kinds, but they always remain confined to a small part of the universe at one time, such destructions and renewals of heavenly bodies take place continually in immeasurable space.

The supreme personal God, Brahma, is not the First Cause, but the highest human being in the universe. He is *not* a god but a synthesis of gods for there is held to be a supreme Brahma for each Bramha Loka.

First cause implies two things: (1) Creation of something out of nothing; (2) the production of the world out of pre-existing materials. (1) is as inconceivable as it is impossible. (2) implies an infinity of remote pre-existences pointing out a maker but not a creator. If created, it involves the existence of a potentiality, outside matter which must be either caused or uncaused. If caused, it involves a prior cause, or if uncaused it must be either finite or infinite. If finite, there is a limitation which is inimical to the notion of a first cause. Therefore, the first cause must be infinite. Moreover, as first cause it must be either dependent or independent. If dependent, it implies a more remote cause. Consequently, the first cause must be independent. The conclusion arrived at is that first cause is infinite and absolute which is absurd as a cause can only exist in relation to its effect, it cannot possibly be absolute firstly and cause afterwards. The infinite cannot become the finite.

Intelligence attributed to a first cause implies a distinction and limitation which discard the notion of a first cause. Moreover, where there is intelligence there must be consciousness, and it follows that, as consciousness is the recorder of changes to which sensation is subject, the first cause is beset with the vicissitudes of the senses, begetting pleasure, pain and indifference. If there be pleasure, pain and indifference then it must be transitory; and if transitory it can neither be eternal or uncaused. Just as without a cause there cannot be an effect, likewise without an effect there cannot be a cause. If the first cause be a deity then the effect is the world. Therefore, this deity and the world are contemporary as what is termed cause derives its appellation from an effect. If this deity had no beginning it implies that this world, like the deity, had no beginning.

All things are born of activities; everything is in a state of continual transformation. There is neither creation nor destruction. There is no beginning and there is no end. Yet nothing happens without cause or reason. There can be no first cause. In experience we find no absolute beginning. We come across no change instituting a series of changes which has not itself been preceded by another change. Hence, it is meaningless to speak of a first cause.

Whenever we find the existence of a first cause asserted we find we have reached a temporary limit to knowledge, or that we are inferring something outside the limit of sense experience where knowledge and inference are meaningless. All we can infer from the condition of the world is that there must

be a cause. But the necessity which compels us to postulate a cause also compels us to postulate a cause for that cause *ad infinitum*.

The question of creation has puzzled mankind from the very beginning, from the time when the power to think and reason became evident, and it will puzzle mankind for all time. The majority will just take things for granted and perhaps, after all, these are the wiser, for it is evident from the above reasoning that the search must, of necessity, be fruitless. I wonder whether, if found, the knowledge would benefit humanity the least iota? Perhaps not. Instead of wasting our powers in a fruitless

endeavour to discover a first cause which when found, will prove useless, let us spend our reasoning power on the amelioration of the poor, the ignorant and the unfortunate. Let us diffuse knowledge and love unbounded, making the world better than we found it. Let us search for Truth until we find her. Let us gird up our loins and start to work manfully to combat everything that is evil, and thus raise our brethren to a higher plane of life and thought from whence they may strike out for themselves a path which will lead them to that other shore from whence there will be no need to return to the whirling tide of samsara.

FRED POOLEY

Chivalry of the Japanese

I have just been reading a fascinating little book entitled "Bushido", by Dr. Nitobe, giving a most interesting introduction to the origin and sources of Japanese chivalry as represented in Bushido. We are all familiar with the word "chivalry" which played so important an educational role in mediæval European history, and which etymologically, stood for "horsemanship". Well, Bushido is the Japanese feudal equivalent of chivalry. It embraces the maxims and spirit of the educational training brought to bear upon the Samurai, the knight and gentleman of Japan, the servant of the Emperor, who set the standard to the whole nation in manners, ideals of character, mental and moral codes of obligation. The book takes us into the very heart of the Japanese people; it takes us into their confidence, and we feel as though we were led by a native guide

through the hitherto unknown labyrinths of the Far Eastern mind.

The following instance, given by the professor, illustrates in a most effective manner the Japanese idea of politeness, with which our own action under similar circumstances would, I fear, hardly bear favourable comparison.

"Politeness will be a great acquisition, if it does no more than impart grace to manners; but its function does not stop here. For propriety, springing as it does from motives of benevolence and modesty, and actuated by tender feelings, toward the sensibilities of others, is ever a graceful expression of sympathy. Its requirement is that we should weep with those that weep, and rejoice with those that rejoice. Such didactic requirement when reduced into small everyday details of life, expresses itself in little acts scarcely noticeable, or, if noticed, is, as

one missionary lady of twenty years' residence once said to me, "awfully funny". You are in the hot glaring sun with no shade over you; a Japanese acquaintance passes by; you accost him, and instantly his hat is off-well, that is perfectly natural, but the "awfully funny" performance is, that, all the while he talks with you, his parasol is down and he stands in glaring sun also. How foolish! Yes, exactly so, provided the motive were less than this; "You are in the sun; I sympathise with you; I would willingly take you under my parasol if it were large enough, or if we were familiarly acquainted; as I cannot shade you, I will share your discomforts. Little acts of this kind, equally or more amusing, are not mere gestures or conventionalities. They are the "bodying forth" of thoughtful feelings for the comfort of others."

The writer calls attention to another custom which is the outcome of their interpretation of the demands of politeness; a custom which has, however, been frequently attributed by writers on Japan and the Japanese to the topsy-turvyness of the nation. He draws a comparison between our mode of action, when making a present, and theirs. When we make a gift we sing its praises to the recipients; in Japan they depreciate or slander it.

He says;

"The underlying idea with you is: This is a nice gift; if it were not nice, I would not dare give it you; for it will be an insult to give you anything but what is nice." In contrast to this, our logic runs: "You are a nice person, and no gift is nice enough for you. You will not accept anything I can lay at your feet except as a token of my good will; so accept this, not for its intrinsic

value, but as a token. It will be an insult to your worth to call the best gift good enough for you." Place the two ideas side by side and we see that the ultimate idea is one and the same. Neither is "awfully funny". The one speaks of the material which makes the gift; the other speaks of the spirit that prompts the gift."

Speaking of self-control, which the Doctor says was universally required of the Samurai, and which he ranks as "that discipline of disciplines," he instances two touching examples from domestic life:

"In domestic life, too, I know of a father who spent whole nights listening to the breathing of a sick child, standing behind the door that he might not be caught in such an act of parental weakness! I know of a mother who, in her last moments, refrained from sending for her son, that he might not be disturbed in his studies. Our history and everyday life are replete with examples of heroic matrons who can well bear comparison with some of the most touching pages of Plutarch. Among our peasantry an Ian Maclaren would be sure to find many a Marget Howe."

The chapter under the heading "The Training and Position of woman" is intensely interesting, especially in view of current tendencies in England towards the emancipation of the fair sex, and the reading of it is calculated to correct some very erroneous, if natural, misconceptions which have taken root in western minds respecting the position and status of the "gentler" sex in the Far East. It is impossible to obtain anything like an adequate grasp of Dr. Nitobe's reasoning without carefully perusing the whole of

what he says upon any particular subject, but the following brief extracts may serve to throw some light upon his views regarding one or two aspects of this important question;

"It is sometimes laid to the charge of our sex that we enslaved the womankind. I have once heard Socrates called the slave of conscience. If slavery means simply obedience or surrender of one's will, there is an honorable slavery in life.

"Woman's surrender of herself to the good of the home and family, was as willing and honorable as the man's self-surrender to the good of his lord and country. Self-renunciation, without which no life-enigma can be solved, was the key-note of loyalty of man as well as of domesticity of woman. She was no more slave of man than was her husband of his liege-lord. My readers will not accuse me of undue prejudice in favour of slavish surrender of volition. I accept in a large measure the view advanced and defended with breadth of learning and profundity of thought by Hegel, that history is the unfolding and realization of freedom. The point I wish to make is that the whole teaching of Bushido was so thoroughly imbued with the spirit of self-sacrifice, that it was required not only of woman but of man. Hence, until the influence of its precepts is entirely done away with, our society will not realize the view rashly expressed by an American exponent of woman's rights, who exclaimed, "May all the daughters of Japan rise in revolt against ancient customs!" Can such a revolt succeed? Will it

improve the female status? Will the rights they gain by such a summary process repay the loss of that sweetness of disposition, that gentleness of manner which are their present heritage?"

I have noticed a rather superficial notion prevailing among half-informed foreigners, that because the common Japanese expression for one's wife is "my rustic wife" and the like, she is despised and held in little esteem. When it is told that such phrases as "my foolish father," "my awkward self," etc., are in current use, is not the answer clear enough?

"To me it seems that our idea of marital union goes in some ways further than the so-called Christian. "Man and woman shall be one flesh." The individualism of the Anglo-Saxon cannot let go of the idea that husband and wife are two persons; hence when they disagree, their separate rights are recognized, and when they agree, they exhaust their vocabulary in all sorts of silly pet-names and nonsensical blandishments. It sounds highly irrational to our ears when a husband or wife speaks to a third party of his or her other half,—better or worse—as being lovely, bright, kind and what not. Is it good taste to speak of one's self as "my bright self," "my lovely disposition" and so forth. We think praising one's own wife is praising a part of one's own self, and self-praise is regarded, to say the least, as bad taste among us, and I hope, among Christian nations too! I have diverged at some length because the polite debasement of one's consort was a usage most in vogue among the Samurai.

The writer further treats of the sources of rectitude, courage, benevolence, veracity, honor, loyalty, suicide and revenge, the sword, and the influence and the future

of Bushido. A more scholarly and lucid exposition of an abstract and subtle philosophy it would be difficult to discover.

JOHN CROYDON



Hindu Monism and Higher Christianity

(TO BE CONCLUDED)

Unity is the essence of Hinduism. Unity is the rock, so to speak, upon which stands firm the beautiful structure of Hinduism. It is this unity which marks it out as a great religion on the surface of the globe. Without this unity, the cosmogony of the world dwindles into chaos. This Oneness is the *soul* that has kept alive Hinduism through centuries of misrule and oppression. The subtle genius of Shankara perceived that this universe is the outward grandeur of the Eternal one; that this One reigns everywhere—in the ripplings of the waters of the ocean, in the melody of the nightingales, in the sweet effulgence of the moon, and in the charming beauty of the blooming flowers.

During the palmy days of Buddhism in India, religious rites of Hinduism had begun to be looked upon with an air of contempt by the majority of men, as something bordering upon the externalisms of religion. Hindu society witnessed a mighty spiritual revolution. Rank pessimism rode rampant everywhere. Shankara came at this crisis with the message of hope to the forlorn Hindus and began to rally them round his

banner of *Advaitism*. He explained to them that religious rites were as so many connecting links to bring about a happy union with the *Sachidananda* Absolute. He insisted on the spiritual utility of forms and ceremonies, and proclaimed to the world that they were as so many means to the attainment of the *summum bonum* of life—the liberation of the soul from the trammels of the flesh.

The greatest theme of India in all ages has been religious. It is the propelling power that guides and controls India. It is the pillar of fire that illumines our path, like that of the Israelites of old, in our march through the dark wilderness of misery. Ho! how degenerate has India become of late years. The worship of *Spirit* has given place to the worship of *Mammon*. India once so fair and great, who hath shorn thee of thy spiritual diadems? Why art thou thus writhing in agony? She is in her death throes. Behold, she is all gory with blood! Should you not my brothers, as descendants of the ancient sages of *Arjavartha*, shaking off your lethargy, gird up your loins and march under the invincible banner of Shankara's *Advaitism*, to combat

the materialism of the west. Your religion, education, and society demand that you do this.

In tracing my way through the vast field of Indian thought to the illuminating landmark of the monism of Shankara, I have a four-fold object in view. First, it is necessary to give a rational interpretation of the *Advaita* philosophy as expounded by Shankara. Secondly, it is necessary to offer a rational refutation of the idea of Pantheism as prevalent among the Missionary class in India. Thirdly, to show the existence of a rational inter-connection between all the apparently scattered and even opposite schools of Indian thought, making it possible to arrange them as so many steps in the philosophical development of thought. Fourthly, it is my desire to shew what relation this Monism of Shankara bears with the teachings of higher Christianity.

Advaita is a philosophy of the absolute. Is it, it may be asked, possible to have anything like a philosophy of the Absolute, notwithstanding the staring fact of the relativity of knowledge which meets us at every step? And again, is this not Materialism or Pantheism, the last word alike of science and philosophy? The *Advaita* returns an emphatic negative to these questions. Though relativity governs everything in the reason of experience, there is always that something which transcends experience and relativity, and whose being is implied in the very possibility of these. Knowledge, it is true, consists of the data of experience, but that knowledge is no knowledge at all in the *Advaitic* sense of the word. What the *Advaita* calls *Gnana*, (Gnosis) generally translated

by the word knowledge, for want of a better one, is not the knowledge received through the senses. It is that supreme knowledge which ensues upon full self-realization upon that recognition of the *Absolute* which proves the evanescence of all phenomenal existence by including everything in one un-utterable thought. That, whereby, experience derives its being is the Absolute. It is certainly not given to us by or from experience. If it were so, all generalization and synthetic knowledge of every description would be entirely impossible to the mind of man. Even as to causation supposing it for a moment to be something as existing independent of the human mind, though experience may inform us as to the antecedents and consequence of certain phenomena, there would ever be wanting that *nexus* which invariably connects the two and which cannot be given by any experience whatever. It was the ignoring of the *nexus* of reason, ever independent of experience, which led to that mode of thinking known as scepticism, and the negation of all causality whatever; the futility of which has, I think, been effectively shown by that powerful mind of Kant. Scepticism fails to make up for that connecting link which brings about all the world of experience in our mind. For thought, or reason, the faculty or essence which synthesises experience, is no result of material organization or chemical combination of any description. This *nexus* of reason, this transcendental faculty of synthetic thought, the very essence of being, is the point from which the *Advaita* starts, and from which, it proceeds to set forth a theory of Absolute Idealism never paralleled in the history of philosophy, except perhaps by the philosophy of the

Absolute enunciated by the great German metaphysician Hegel.

The famous formula of Descartes *Cogito ergo sum* (I think, therefore I am) had dealt an effective blow to materialism in general and Scepticism in particular. Kant however, detected a fallacy in the argument by showing that the *Cogito* already implied the *sum* and argued from this conclusion to his philosophy of transcendent reason. The Monism of Shankara builds upon the truth of Kant's remark, on the Cartesian formula, its theory of the Absolute unity of thought and being, in the place of the quality which hampered the mind of Descartes and from which Kant was not able entirely to free himself.

And this explains to us the relation between the Absolute and the Relative. The *Advaita* does not say with Fichte that "thing-in- themselves" of Kant are mere shadows of a function of reason, nor with Schelling that mind yields its supremacy to Nature in its perception of experience but it lays down with Hegel that the essence of all reality is that absolute something which comprehends within itself every thought and every being. This ideal of *Advaitism*, un-intelligent as it may appear to Western intellects, is the most lofty spiritual conception, ever propounded by any religious reformer or sage. It only expresses an attitude in which man has risen from the infinite and relative to the Absolute, an attitude in which he realises everything as one with *Brahman*. This does not necessarily mean a denial of the finite, for whenever he chooses to come down from his serene heights to play the role of life on the lower plane, he again sees everything in its variations as before, although he himself in reality is above it, since he has

realized his own identity with *Brahma*. To use a philosopher's expression, the world has "passed away for him with her dead principle. The multiplicity of phenomena remains, it is true, for the empirical consciousness, but it is not known for what it is, as the unsubstantial reflection of the Divine in the mirror of thought". This indwelling of *Brahma* everywhere has been caricatured in season and out of season, by the so-called English Missionaries in India as the very height of Pantheism, with a decidedly antitheistic and immoral tendency, doing violence to the Christian Ethical ideal which is acceptable to all mankind.

Before proceeding to offer rational refutation of Pantheism, I should like, at the outset, to draw attention to the broad distinction which the Vedanta makes and which, indeed, every philosophy ought to make between what is purely philosophical and therefore, a necessary truth for all possible intelligences, and therefore a practical truth which has only a relative value to us and to intelligences like our own. If this distinction is well borne in mind, much of the confusion that has arisen could be avoided. Addison very aptly remarks, Philosophy and popular thinking move on different platforms, and most of the greatest errors in speculation arise from the transference of considerations which are in due place in one of them, into the other where they are absolute absurdities.

It has been remarked, that, though by reason of the divine element present in what we might claim the divine sonship of God, and the brother-hood of man, as in the Christian system, it is revolting to commonsense and it is rank blasphemy for humanity to claim absolute identity and equal rank with supreme being.

Commonsense is not the criterion of true philosophy. Without prejudice and without fear, philosophy would tear the mantle from "the veiled statue of "Sais" and attain a full vision of the truth. Truth is its only criterion and in this sense it may proudly and justly style itself "the Queen of Sciences". The province of philosophy is a search for truth in the highest sense and to proclaim it fearlessly when it is discovered, without regard to its consequences on popular belief or commonsense. Such a truth the *Advaita* says that its conception of *Tatvamasi* is.

We do not understand what was gloomy is involved in the statement that all is One. Hegelianism admits the potential identity of man with God in the single element of knowledge. Is there no blasphemy in that conception? God and man (says *Theologia Germanica*) should be wholly united, so that it can be said of a truth that God and man are one. "God became man" says St. Athanasius "that we might be made God." Are these not utterances impiously irreverent of God-head?"

This idea of blasphemy owes its origin to the Semitic influence in Asia and can be conceived only in a system in which God is looked upon as unapproachable, sitting high in the Heavens in His Majesty like a Nawab of old, and where to approach such a Being would be the height of absurdity and profanity. But it would be unfair to engross this conception on the Indo-Aryan or Indo-Germanic thought which avowedly posits the divine element in man and asserts the possibility of his becoming a God-Man if nothing more. This was not so in the early days of Christianity. We Easterners shall not be sneered out of the sanctuary of our *Advai*

ta God by the sceptical scoffings of pretended missionaries. Let them accept this and not blame us for our faith. Here we are, let the whole world call us idiots and dreamers, and our dear God a honeyed fiction, we will not move an inch.

It has again been designated by some Christian writers as something amounting to a denial of the existence of the universe as distinct from God, which tries to destroy all sense of Individualism and strike at the very root of all fundamental and moral convictions and spiritual aspirations of humanity. They do not try to dive deep into the meaning of Hindu Monism, and their trying to understand it from the standpoint of a personal God has created a world of misrepresentations about the meaning of *Advaitism*.

These avowed critics of Monism forget that Vedanta never lays down any doctrine which ignores distinctions in the phenomenal world and always denounces greed or sensuality, as the outcome of *Avidya* or Nescience which offers obstruction to the manifestation of self, which never shines through any distorted medium. According to Vedanta, one must be moral before he can be religious. One must practise self-control before the truth that "All is One" is revealed to him and then there is no room for greed or sensuality. Sanat Kumar very truly says to Narada in *Chhandogya Upanishad* that the truth that "all is one" must not be repeated parrot-like but must be thoroughly realized in order to entitle one to say that "I am Brahman." One might say that this is impossible. Granting for the sake of argument that the attainment of the highest ideal is impossible, don't we find in this world higher and lower stages of moral or religious growth? In this world we have angels as well as beasts among us.

There are many here, who would, when the occasion requires sacrifice their all for the sake of others and there are others who would not scruple to take the life of a fellow-being for a paltry sum. The one is nearing the goal, while the other is receding far from it. There are again some others who labour under the misapprehension that the Ego will be lost, that the individual consciousness will be destroyed, and this stands in the way of accepting the truth of Advaitism. Ignorant men are terrified at the idea of losing their personalities or littleness, as if littleness means existence and the infinite means annihilation. Even in the ordinary affairs of life men appreciate wide sympathies and large views, while they deprecate their opposites. It is really absurd that the growth

of man's higher nature should cease at a certain point and not reach the final goal. Break your little self and take shelter in truth, the highest self. All your fears are due to your littleness; be one with Universal Harmony and there will be no fear, no sorrow.

To come to the subject, from the Hellenic conception of *Pan*, meaning all, Pantheism appears to express a kinship between all things. One universal life being manifested in all—one universal brotherhood—a brotherhood with nature in its fulness. Emerson's Over-Soul, Plato's World-Soul, the Vedantic *Tat Tvamashi*, all these are more or less expressive of the same idea that there is one Universal Being in whom all things "live, move and have their being". It is the life-principle of all that is.

R. PALIT



The Problem of Parentage

All over the world there is unrest, a breaking of time-honoured bonds ; an upsetting of existing conditions and a general wonder where it will all lead to.

Only by combining the religions of East and West is it possible to see the reason for so universal a change ; and the surety for a satisfactory re-arrangement.

This does not mean that everyone will be pleased ; but that the results will justify the change, no matter what cherished ideal is broken.

India has but just acclaimed a King-Emperor of an Empire such as has never been known before.

That acclamation cemented the union of East with West, a Union predestined to give birth to a quite new order of Parentage, and through it, of a new Race of Humanity.

In the Eastern religion the doctrine of reincarnation gives the touch of perfection to the words of the Western Christ "ye must be born again." Without the idea of reincarnation those words would lose their greatest value the truth in epitome that evolution from the animal-physical to the spiritual-physical is brought about by birth and re-birth through many ages by slow progress. Through many phases of cataclysmic breaking-up of everything of every ideal that would hinder

progress. Without attempting to enlarge upon the value of the idea of reincarnation, or of the binding effect on one life upon another of the same Ego, it is enough here to call attention to the fact that as the human is born, so is that life. For the few years of personal life can give but little time or scope for change or improvement. The most that can be done is to modify what is evil, and so reduce its power; and to culture the good, to increase its power.

Birth being thus so all-important, it follows that Parentage must be much more deeply studied if the change of the present is to reap its best results in the future.

For more years than can be counted, human parentage has been of a very one-sided nature; predominance on the part of the Male; suppression on the part of the Female. One glance through the world of nature should be sufficient to convince any one that only imperfection increasing in intensity, could result from such imperfect Parentage. And so it is seen in the domain of the human that disease, deformity, deterioration, impotency, both physical and mental, flood the world with their progeny; until the fit are exhausted in maintaining the unfit. It follows, then, that if those evils are to be removed human parentage must be balanced; and no longer predominance and suppression be mated together.

In our Bible the Psalmist foretells the coming of this balancing of the sexes by the removal of the shame of sex from Women and its effect upon parentage. Women are preeminently the gates of Birthland as the Psalmist sings "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the

King of Glory shall come in. Who is this King of glory? The lord of hosts, he is the King of glory."

There are hosts of people in the world to-day, but they are not, cannot be, the "hosts of the Lord". For the hosts of the Lord can be born only of a perfectly balanced parentage. The doctrine of reincarnation leads one to believe that the cause of the uprising of women and the impulse in men to break down the limitations of women is that there are great numbers of very advanced Egos pressing for reincarnation who could not possibly be born through the gates of suppressed womanhood.

In our Bible we are taught that the children of the bond woman cannot share the heritage with the heir.

Those who lead the way in placing womanhood on free level with man, will be the progenitors of the new order of Parentage that must come to open the way for the coming of a humanity as much greater than the present as the present is greater than animals in self-knowledge and restraint a humanity born with intelligence to develop on true lines the psychic faculties that are already quickening; but used hitherto more to avoid birth than to glorify it.

The Eastern religion teaches that the human grows into spiritual consciousness by virtue of experiences gained while in the physical. There is one experience that no man has gained yet; and that is to be born in psychic truth of psychic parents, equal in all things as the human Image, Male and Female of God the Creator-Father. For the gaining of this experience it is being shown before all the world that the only way of present evolution is through the gates of the Christ-psychic

which equalises parentage ; the Christ giving the pattern of perfect obedience to the Creator-Father : an obedience that will die rather than mate unequally to bring forth the fruits of unequal parentage, through marriage that cripples women ; people naturally hesitate to change long-accepted customs. But the length of acceptance itself should be taken as a sign of the nearness of a compulsion of change. Unless the building limitation of the outer protection is broken through, the life-germ in the seed cannot germinate. Unless the acorn dies to itself, it cannot rise to its mighty magnificence of the oak tree.

So it is with the People of India and indeed with all Peoples ; unless they are willing to die to their outgrown customs which now are prisons of stultification they cannot rise to inherit the greater glory of the germ-life of their own religion. What progress can there be in merely travelling in a circle of thought that returns upon itself like a horse working with blinders on its eyes. The future of men will be decided by the future of their women : for there comes a time when the male can go no further unless he enriches the female with his best. Men must lose their predominance ; woman their seclusion : for the age of progress by force is over. The age of progress by culture began with the coming of Christianity and it is pre-eminently the age of the England rising of

woman to equalisation with men, for the coming of the Christ-psycho-human race.

Who will wish to stem the tide of such mighty change ? Only those who, born of the bond woman and imperfection, have no eyes to see and therefore no power to respond to the call to the new life ! For the eyes are the gates of issuance ; and so it is, that only by a union of the religions of East and West, can the new life be possible, can the eyes be opened to see. The Eastern forming the mighty roots reaching back into the past, by ancient records showing the culture that has led humanity to the present crisis of transmutation, the western Christianity as the glorious superstructure giving the possibilities of the beauty and fruit of new Life. Surely this crowning of the King-Emperor in India gives the sign that the union is complete and the coming of the King of glory near. So near that it behoves all men to look to their foundations of Parentage quickly, and to correct the evil of the inequality of their womanhood. For it is not a coming that can be stayed or ignored, but one to go forth to meet with the joyous cry "Behold, the bridegroom cometh; go ye forth, to meet him" and those who are wise in their generation will be ready, with their lamp of experience giving us their harvest of past and present, the light which alone can lead to the understanding of the future.

ELLEN S. GASKELL



Woman

A few days ago I heard it quoted that what a woman needs to make her perfect is Joy and Sorrow, Children and peaceful occupation. This struck me as being very true, and as being a good guide to our efforts for benefitting mankind.

In her childhood let us bring as much joy and sunshine into the lives of our little girls as we possibly can, let her study some grand old language like Sanskrit or Greek with her brothers and learn something of Natural Science and Chemistry and encourage her to think large thoughts for a few hours in the day and keep her among the flowers in the garden with her baby brothers or sisters and make her her Mother's dear helpful right-hand—all this will bring the joy; then will come, love; and anxiety and the sorrows that are, alas, are almost inseparable in this sad world from Marriage and Motherhood. It is then she will need all our sympathy and forbearance, all the joy

of happy memories to tell her children as they grow older and all the help and hopefulness to struggle to make their futures bright. Care over the cooking for them, knowledge about fresh air, exercise, and cleanliness, taste and cleverness as regards their clothes, watchfulness about their conversation, to keep it bright and intellectual, and to see that nothing rude or unkind is said in their hearing, will keep her fingers and her mind ever busy and the peaceful occupation will be added when she gathers her children's children round her and especially perhaps when she holds her first born grandson in her loving arms, when her daughter-in-law loves her for her goodness, and all her children call her blessed.

"Blest be the tongue that speaks no ill.
Whose words are always true.

That keeps the law of kindness still,
Whatever others do."

SARA MACKENZIE-KENNEDY

Some Reasons why?

The world is a world of paradoxes. Sometimes platitudes disgust us as paradoxes rouse our sense to a state of confusion and curiosity. Nature sometimes in her scheme of working carries coal to New-Castle as not less inconsistently does she tantalise him who badly needs her smiles. The wilderness is by its very significance is wild and hardly serves useful purposes. It is where Nature pours

cats and dogs. Cities are full and overpopulated and where the human needs are plentiful. There man vainly sends his prayers for rain. The ocean is a vast sheet of water, but man pays his hard-earned penny to quench his thirst. It is another matter if he finds water everywhere in mid-ocean but never a drop to drink. The wealthiest has a dull appetite while to the needy the world is but a

small prey. The former is ever richer in wealth as the latter in poverty but never the former so richer in stomach as the other grows in it.

Rome was the Mistress of the world, the powerful Empire shedding lustre among the nations of the world when England of to-day was not even a boer or a savage. On the walls of Rome is wrought destruction's doom; her glory is a matter of history. The nameless England now is too proud to hold comparison with the mighty Empire of old. India is the land of sages but Brahmins abound in the citadal of sages begging food and raiment. One thing is that she is a county of learning but Western science has made them half-forget what they were or completely stupified them in ignorance. The secret springs of Nature we cannot know. Her laws are discernable by result, though the nature of those laws are unknown. There is a method in the working of Nature's dispensation. It seems as though it is caprice; she enriches the rich, impoverishes the poor; she blinds the intelligent and the clear-sighted remains a simpleton. All walks of life and every trade presents an indiscribable irregularity in its fortunes which popularly goes by the name of luck. To take another instance, the fortunes of a society or a nation undergo the same caprice or freak or whatever it may be termed, as that of an individual. The profession of journalism is no exception; the case is very striking especially as far as Indian journalism is concerned. Certain professions are glutted while others which require more men are neglected: why law, medicine and teaching attract so many of our youngmen while journalism is entirely

left into the hands of a very few? Despite the unsympathetic reception that youngmen meet with at the hands of these overcrowded professions, the tendency to flock to the same callings is phenomenally disgusting. It is enough to say that journalism has its supreme part to play in the affairs of every national life. It is also enough to state that it is the indispensable media to educate us to the standard of the present-day culture.

While others have realized the undisputed authority of this new calling, it is deplorable to record the sluggishness of Journalism in this land of learning. The curiosity of the average educated Indian finds little restraint, his reverence never slackens nor his intense desire to be one among the noted savants in the hierarchy of journalism ever fades. Every youngman as soon as he leaves college tries his hand at journalism or at least desires to be one at some time of his life's period; the pity is that hardly a few persist in the same vocation; some are incapable to stand the sneers of the reputed old sires while others are impatient enough to see the result of their labours in a few months. In many cases, the breakdown commences as the pagoda tree never puts forth blossoms even.* Without money it is not worth the candle to engage in a business. Journalism fails there. There is much talk of Journalism but little of actual work in India.

The pride and ponderosity of the English press maintains the high dignity and journalism has a value there which amounts to real hero-worship. It is needless to state that Journalism has led the way to some to statesmanship, on others it has conferred deathless merit

which is likely to survive to the appreciation of the coming generation. The finest of English journalists are some of them, novelists who have led the way by the creation of new types with old materials as Dickens ; some among them are the liveliest of prose writers. It is needless to mention the name of Lord Morley whose journalistic career led him into practical politics and to a seat in the Ministerial Benches. The veteran soldier of journalism, who is born a journalist worthily fulfils the high calling. Mr. Stead, one of the ablest of journalists, is an example for our youngmen, for the ungrudging labors and inexhaustable fund of energy that he exhibits towards the betterment of humanity. It is a noted fact that the extent and the quality of the English press reveal to us its dignity and importance. The undoubted medium to concentrate the progress of the world, journalism serves the preacher in the pulpit to lead his sheep and the politician on the platform to bring round his constituency. It is unnecessary to mention that English journalism maintains a very high place in the kingdom of letters.

The next important country, perhaps first in many respects over English journalism, is America. The quantity of journalistic literature or the catchy way of presentation is marked there.

It goes to the heart of the reader : it catches his curiosity and makes him realize that without newspaper his life is misery. The fabulous earnings of a Kipling or a Mark Twain induce him to take up to that calling as no less do their method and style appeal to his imitative sense. In America every one is a journalist. With a camera strapped across his

breast, the young journalist puts on a very eager attitude to dive deep into the mysteries of human nature, keenly observes the ways of men and nature. It is not enough if he knows. He must interest his readers. He knows perfectly well that the publisher will not pay him if uncouth, half-digested, ill-presented wares are manufactured. It is incumbent on the youngman to study the whims and fancies of his countrymen, to examine their aims and objects, and try to stimulate their curiosity, force them to laugh or tell them something which may eventually pay them. The collection of materials do not take the American journalist so much time as the arrangement and attractive presentation with touches of humor and sparkle. The whole nation is a body of journalists in America. President Roosevelt is a journalist, who, with all his fortune and status, writes for wages, however high that may be. Every young lady whom you may meet, on close conversation you may come to know that she is a journalist writing to some daily or weekly for certain number of dollars a week.

The German press, again, is another instance typifying the importance of journalism. Even though one may find that the German press a bit inclined to the favours of Government, yet the necessity for its expansion or utility is not unrecognised. There is the French journalism, with all its brilliancy and love of freedom rather goes to such an extent as to be called light.

The ponderosity of the English press, the sensational American press, the officialised German press or the vulgar French press, though differ from each other in the quality of their tone, still

there is absolute unanimity amongst them all in the utility and undisputed justification for the wider prevalence of journalism. The number of periodical literature in each country is increasing. This is enough to show that the mind of the people is alive to the increasing value of journalism.

It is, as we mentioned, a fact to the regret of all of us, if the educated Indian neglects this fine vocation, when there is wide-spread craze all round ; the Indian has not fully recognised the place of the press in the elevation of a nation.

It may be a damaging remark on the Indian but the facts are so.

Why in India journalism does not pay ? Why in India, many desire to be journalists, but few actually put their shoulders to the wheel ? What is the attitude of the educated Indian towards it ? If journalism does not pay in India, we should take it that it gets little encouragement from the public. If it does not receive encouragement what could the parents do except send their sons to medicine, law and teacher-ship, however much these professions may have been over-crowded ?

The reason why the Indian public recognize very little of the value of journalism is not far to seek. The facility of a single language afforded to the American, German or the Frenchman is not given to the Indian. As Mark Twain remarked in his *More Tramps Abroad*, India is a land of thousand gods, ten thousand creeds and hundred thousand languages !

The benefit namely of Union and Common-thought through the medium of a single language, is incalculable to the strength and abiding interests of a country. Indian

disability and the consequent separation are manifest to her great disadvantage of a common literature and journalism. This drawback is a deterrent to the increasing of the reading public. Fortunately for us the English language for the present, has been supplying the want and seems to constitute as the *lingua franca*. But the percentage of English knowing public when compared to the total population, is insignificant. Still more so is the sorry thing when we consider the total apathy and indiscriminate neglect of the many even in that small percentage of the English knowing public. The public man in India has little time to think of journalism, since he has much to do in other walks of life. Municipal, legislative, and other interests of the country he represents and his hands are full. It would be a happy feature, should the Municipal, Legislative and other interests which he represents, fare well at his hands at least. Perhaps each work is neglected at the instance of another. This work ought not to be neglected as it is the groundwork for the formation of public opinion.

The second reason why Indian journalism fare ill in this land of learning is that there is a wide-spread notion among the people that journalism, means dealing with fire. Many are under the impression, that writing to the press means currying disfavor at the hands of the Government. The peculiar Indian soil is surcharged with fearful atmosphere that very few really have the courage either to run a paper or encourage one lest they should be counted among the non-favored. It is to be regretted

that journalism has such a bad odour with it in India. The dignity of the calling is lost if it should be used for party purposes or its utility misdirected. The functions of journalism are as many as they are beneficial both to the government and the governed.

Lastly, sufficient light has not come to us or at least Indians are not in a position to utilize the materials afforded to them from the West. The facility of latest and improved machinery, the inventive skill and industrial forwardness which supply abundant articles, such as paper, ink etc., for cheapest cost have not been applied with success. The literary form and the journalistic methods have not been fully utilized as

would attract the general reader and this may seem to be one of the reasons for the limited reading public. Perhaps there are facilities in India, but they don't take advantage of them.

The existence of many languages, and the unfounded apprehension that journalism means disloyalty, resulting in the narrow scope of its work and influence, have great influence on the area of the reading public and it should be noted, considering the indispensable services that a sympathetic attitude on the part of the public and a thorough remodelling of the methods of journalism, will certainly result in the happiness of the people and great ease and facility in the work of the Government.

W. TIMOTHY

Introduction to the Speeches of Lord Erskine

CHAPTER II BIOGRAPHICAL

Romantic biography is a matter of past history. The conditions of modern life circumscribe within narrow limits the scope and range of a man's activity. Stirring incidents by flood and field have become out of date, if not impossible. Modern civilization by directing men's lives along well-regulated lines of conduct, has rendered one man's life quite like another's and both of them unusually smooth and tame; so much so, that the interest of modern lives comes to consist very largely, in what has been fittingly called by Gladstone, 'the biography of the mind.'

Erskine's life shows the early contest of genius with adversity; in tiding it over he gained a varied experience in

the Army and in the Navy; but ere long, he settled down to what was his proper vocation in life—an advocate at the English Bar. He lived through the troubled times of the French Revolution and guarded the liberties of his country and his countrymen, from encroachment by the reactionary measures and the reactionary policy of a panic-stricken Government. He stood up boldly for the liberty of the Press; he restored the ancient rights of juries threatened with invasion by Lord Mansfield and utterly annihilated the obnoxious doctrine of Constructive Treason. These are milestones of progress in the legal and constitutional history of England and the firm basis of Erskine's reputation for ever.

For over forty years, as Member for Portsmouth, or as Ex-Chancellor, he sat in one or the other of the Houses of Parliament. But he was less distinguished here than at Westminster Court. It is true he passed many useful measures, delivered the finest of his later speeches on behalf of Queen Caroline and presided over the impeachment of Lord Melville. But he was eclipsed in the lower House by Pitt with whom he engaged in a very unworthy contest of rivalry; in the upper, his growing vanity and egotism often put him in absurd and ridiculous situations and his whole career in the British Senate, though it was not exactly a failure, added nothing to his fame as an advocate or an orator, but only served to strew the floors of the House of Commons, already full of it, with an additional wreck of a lawyer's reputation.

He explained it in later times, to be due to the coolness and indifference, the want of sympathy in the House which chilled the fountain of his eloquence. At Westminster Court he was in his proper element, he swayed his audience with his wonderful gift of oratory and literally held the judge and jury in the palm of his hand. His success was rapid and phenomenal and swept everything before it. There was no envy, no jealousy, no heart-burning; a hearty recognition of his unequalled powers and sympathy which enabled him to pass on from victory to victory. The un-interrupted stream of his eloquence rolled on with increasing force almost to the very end of his wonderful and unequalled career at the Bar. He was the first of his profession to rely entirely upon special retainers and on these he cleared £3000 a

year. He had stood for the liberty of his country, he had made himself a great name and what was more, he had acquired for himself a lasting place in the remembrance and affections of his countrymen.

At one time his carriage was unhorsed and he was drawn in triumphal procession to his house. Pictures and busts were sold and exhibited throughout Britain and a statue was erected in Lincoln's Inn Hall by the members of the profession he had so much adorned. And there it stands in an attitude dignified and commanding, a monument at once of rare gifts and remarkable talents as well as of the greatness to be attained by purity, probity and uprightness of conduct in the most learned and honourable of professions.

II

Lord Erskine came of Scottish descent and was born in the old town of Edinburgh on January 10, 1750. His father, the tenth Earl of Buchan lived on a much-wasted patrimony though he traced his ancestry to the first Earl of Marr, a contemporary of Malcolm Canmore and William the Conqueror. He was connected through the female line with the Stuarts, the Comyns and other illustrious Scottish houses. Erskine's mother possessed an extraordinary intellect which justified the wildest theories about the greatness of the mothers of great men. It was by her thrift, her prudence, energy and intelligence, that two of the sons were well educated and her encouragement and strength of mind led to her third son's wonderful pre-eminence eclipsing that of both his brothers and indeed of all or any in his long and illustrious line of ancestors.

Poverty led to his being removed to St. Andrews in the county of Fife and after a course of education there, in 1764, when he was just turned of 14, he reluctantly took service in the Royal Navy as a mid-shipman and left for the West Indies. For four years he tossed about on board the *Tartar* until he returned home as a lieutenant. But his ship was paid off and unwilling to enter service again as a midshipman, he bought a Commission in the Army, married in 1770, and went over to Minorca. Here he laid in, the store of learning which was to give lustre and glory to his name. He was thorough with Shakespeare and Milton, with Dryden and Pope and, like Richard Porson the great Greek scholar, could hold conversation for days together in the phrases of the great poets. In 1775 happening to saunter into a court and listen to pleadings before his uncle Lord Mansfield, he formed the resolution of quitting the army for the law and encouraged in that step by his high-minded mother, he was entered of Lincoln's Inn. He became an M.A. in June 1779, and was called to the bar on the third July of that same year. He studied special pleading under Buller, afterwards Justice Buller and under Wood later, Baron Wood of the Exchequer.

III

His first retainer was in the case of *Rex. v. Baillie*. Lord Sandwich, the first Lord of the Admiralty, had introduced many landmen into Greenwich hospital for electioneering purposes, in direct contravention of the charter constituting that charitable institution, as an asylum in old age for all who in the service of their country had braved their lives and limbs in naval service. Many

worthy sailors were kept out by this pernicious policy of the first Lord, and those who were already there, were brutally ill-treated. Captain Baillie, the Lieutenant of the hospital unable to obtain redress for his suffering fellow-men in the hospital, published a pamphlet setting forth the abuses and sent round copies to all the Directors of the hospital who included all judges, all prelates and a great variety of important and illustrious individuals in the realm. For so venturing to attack abuses which in Erskine's inimitable language "owed their continuance to the danger of attacking them," Captain Baillie was indicted for libel. The case created considerable sensation throughout the country, and Erskine happening in the course of a conversation very warmly to espouse the cause of Captain Baillie in a mixed and miscellaneous company, the captain who was unknown to him retained him at once as his counsel. Erskine was only one of five but on the day the case came on for hearing, the prolixity of the four men who preceded him had exhausted the patience of the court and occupied the whole day, so that Erskine was able the next morning to engage the fresh attention of the jury and he availed himself of the opportunity to deliver one of the first orations ever delivered in a court of law.

The effect of a passage such as the following may be well imagined.

"I beseech you, my Lords, to consider that even by discharging the rule and with costs, the defendant is neither protected nor restored. I trust therefore your lordships will not rest satisfied with fulfilling your judicial duty, but as the strongest evidence of foul abuses

has by accident come collaterally before you, that you will protect a brave and public spirited officer from the prosecution this writing has brought upon him, and not suffer so dreadful an example to go abroad into the world, as the ruin of an upright man for having faithfully discharged his duty. My Lords, this matter is of the last importance. I speak not as an *Advocate* alone—I speak to you *as a man*—as a member of a state whose very existence depends upon her naval strength. If our fleets are to be crippled by the baneful influence of elections, *we are lost indeed*. If the seaman, while he exposes his body to fatigues and dangers, looking forward to Greenwich, as an asylum for infirmity and old age, sees the gates of it blocked by corruption and hears the riot and mirth of luxurious landmen, drowning the groans and complaints of the wounded, helpless companions of his glory, he will tempt the seas no more. The Admiralty may press *his body* indeed at the expense of humanity and the constitution but they cannot press *his mind*,—they cannot press the heroic ardour of a British sailor; and instead of a fleet to carry terror all round the globe, the Admiralty may not be able much longer to amuse us with even the peaceable unsubstantial pageant of a review. *Fine and Imprisonment!* The man deserves a *Palace* instead of a *Prison*, who prevents the palace built by the bounty of his country from being converted into a dungeon, and who sacrifices his own security to the interests of humanity and virtue.”

The impression on his audience was terrible; “Every look in the assembly was

fixed upon him; every syllable he uttered was eagerly caught up; breathing was almost suspended—and as often as he paused, a fake of snow would be heard to fall.”

Erskine's reputation was immediately made; thirty retainers flowed in to him before he left the court; and special retainers of every kind continued to flow in, increasingly through twenty-eight years of active work in a very extensive practice which lifted him above necessity for ever; they continued to flow in floating in their swelling and ever increasing tide the fame of Erskine as a special pleader, and bearing abroad to the ends of the earth the glory of his speech which fascinated and swayed judge and jury alike; and they continued to flow in, till in the plentitude of his power, as the height of his ambition and the acme of his glory, he was made the Keeper of the Privy Seal, and Lord High Chancellor of England. He held this high office only for a year when Fox was Secretary of State in the reputed Ministry which as he used to boast later, was said by all the blockheads to be made up of all the *Talents* in the country. He was no great equity lawyer and yet he could say confidently, that no decree of his was appealed against but one, and that was affirmed without a dissentient voice.

IV

The fame of Erskine as a lawyer rested on his pleadings in cases of High Treason, but he was also frequently engaged and with conspicuous ability and success in cases of libel, adultery, breach of promise etc., and the details thereof will fittingly find a

place at a later period in this history. By his defence of Paine he lost his place as the Attorney-General to the Prince of Wales, but subsequently he was restored to favour and as we saw already he was raised to the Woolsack in 1806. The most famous of his speeches were those in defence of Lord George Gordon, Hardy, Frost, Horne Tooke, and Hadfield. It was when Erskine had successfully pleaded the cause of Hardy, that he was drawn in a triumphal procession to his home in Lincoln's Inn Fields, his busts were sold and pictures exhibited in shop-windows as the saviour of British Liberty. His Parliamentary career where he long sat for Portsmouth is uninteresting and as Chancellor and Ex-Chancellor in the House of Lords, during the trials of Lord Melville and Queen Caroline, he retrieved a considerable portion of his lost reputation by wisdom and equanimity, by noble ardour and a high sense of justice. He was made in 1814 a Knight of the Order of the Thistle and invited to Scotland in 1820. He visited his native place, which he had quitted as a mid-shipman in 1764, now for the first time as an Ex-Chancellor

and a Knight of the Thistle, the highest honour bestowed on a Scotchman. His wife had died in 1806, shortly before he became Chancellor and late in life he married again. He continued less and less to participate in public affairs, engaged in horticultural pursuits in the later evening of his life and in 1823, when on a sea voyage he caught cold from the effects of which he died at Almondell on the 17th of November 1823, at the advanced age of 73.

The mouldering tomb in *Uphall* in Linlithgow, closed over the broken shuttle of his life, leaving the lasting fabric of his work and influence an imperishable monument of his fame and greatness, an eminent example of public spirit, of genius strenuously exerted in the service of the country and the cause of its liberty, a lasting fount of inspiration for all future times and generations, as long as language lasts and men's hearts are moved by the primary and unalterable feelings of honour and liberty. This is what gives to Erskine a place in the ranks of the immortals, among those who, in the language of Simonides, being dead are yet alive.

T. B. KRISHNASWAMI

Charles Dickens

Somebody quaintly observed that all readers of fiction are broadly divisible into two camps, not hostile but mutually exclusive, owing allegiance to Dickens or to Thackeray. It will be remembered there was about the same period a like difference in the sphere of Victorian poetry between

admirers of Browning and those of Tennyson. The phenomenon is inexplicable but exists nevertheless puzzling the world with a problem 'of divided duty.'

It will be easily conceded that Thackeray was the finer artist, possessed a keener insight into human

nature and wielded with wonderful power the subtle instrument of a polished and absolutely impeccable style. But when all is said and done it is impossible to escape the idea that much of the atmosphere of his books is very sordid. The Osbornes and Amelias are weak and tame and are totally eclipsed by Becky Sharp and others of the kennel of sordid self-seeking villainy. The machinery of fiction too, repeats itself. In *Newcomes* and in *Pendennis*, young men take to law, slip and are saved by "Indian uncles" who lose money in banks.

The Dickens' world has its squalor no doubt; but beneath the grimy chimney sweep we recognise human nature's honest handiwork, not the padded foppish frivolous thing that too often passed for a man, particularly in the artificial Eighteenth Century. Sam Weller, the footman of Mr. Pickwick is the finest example of the fresh, racy, buoyant type of manhood, abounding in animal spirits and bristling with wit, of a healthy and wholesome kind. The eccentricity of a man like Mr. Dick is so very amiable and amusing; it is inoffensive that it is made for immortality. The Pecksniffs and Chadbands and Stiggins of this world, the hypocrites and blackguards are rendered innocuous by their own supreme ridiculousness. Dickens laughs at them himself and makes us laugh at them too. For the real fools of the world are those who fancy themselves deep; they endeavour all their life long to circumvent others, but find in the end that their victims fare very much better than the selves; they have too insolently sought

to disturb the equipoise of the moral world, and the more they endeavour the greater is the recoil: and the greater the absurdity and the ludicrousness of their situation.

It is by our littleness, oddities and idiosyncrasies that we are most familiarly known. Aunt Betsy Trotwood with jeweller's cotton in her ears, preferring girls to boys, and worried by donkeys is quite an admirable picture by herself. So is little Dr. Chillip, the awfully polite man who would not pass by even a dog without throwing one word at it or at least half a word; honest Peggotty who in the abundance of the feelings of her heart burst her buttons which went off like cannon-balls; Traddles who comforted himself amidst all the ill-usages of the school-world by drawing skeletons vigorously, the respectable blackguard Littimer who created an atmosphere of respectability around him and wherever he went moved securely within it; the hypocrite Uriah Heep with his eternal professions of humility; Mr. Micawber with his picturesque mode of letter-writing are all so many types struck off from the heat of the brain, sparks of Promethean fire that have kindled into light and shall blaze for ever.

This surface eccentricity of human conduct would fail of its object to give life to these individual characters, if their individualities had not been sustained and preserved as separate entities by qualities that make them human. Differences do not count and cannot serve to identify where a fundamental link of human nature is wanting. The mottled coachman, Tony Weller, is both human & sound; the blundering Mr. Pickwick is essentially one of nature's gentlemen and the convict who brings up Pip to the Great

Expectations is possessed of heroic and admirable qualities. It is this grip of essential fundamental human nature that gives life to all of Dickens' creation for all time, the kindly genial sympathy with

abundantly shown in his writings by Dickens, that makes his work the cherished possession of men all over the world.

T. B. KRISHNASWAMI

A Short Note on the N. H. R. U

Readers of the *Modern World* and book-lovers generally will welcome intelligence about the National Home Reading Union. The object of this association is to afford help towards a scientific and systematic study of books. It has been in existence for over 22 years, counts many eminent men amongst its members, and has been discharging its functions with conspicuous distinction and merit.

The variety of subjects dealt with is most exhilarating: Literature, Art, History, Botany, Geology and natural sciences generally, Sociology etc., find a place in their courses of study. The ordinary reader is apt to run along the narrow groove of his own particular interest and is likely to miss therefore even an elementary acquaintance with other subjects. The N.H. R.U. by supplying the means for such a study enlarges one's interest in books, and widens one's outlook upon life.

The subjects we have been studying this current session, the 23rd, are :—

1. The History of Scotland
2. Early Christian Art.
3. Social life in France
4. The Rossetti.
5. The Brontes

and their works. 6 The story of the city of Rome. 7 House-hold Chemistry. The book list published at the beginning of each session (October) is itself in its choice and recommendation of books, a very valuable guide and help. The Magazine which for a subscription of 4 shillings is sent to each member post free, contains useful criticism and correctives, bringing the information contained in the books up-to-date.

The training so given and the corrective so supplied are in themselves sufficient attraction to all who care for things of the mind; the cheapness of the course is a distinct recommendation and its high quality and extensive range most gratifying. Add to these, that every member of the special course, gets two supplementary courses reprinted from the magazines of previous years, a course of lectures on Carlyle, Emerson Ruskin, Stevenson or Meredith free and you will see you have the best of the bargain. Readers desiring to know more about the N. H. R. U. may write to The Hon. Sec., 12, York Buildings, Adelphi, London, England.

, A MEMBER

Goethe's Personality

In a recent issue of the *Open Court* Mr. Paul Carus gives incidents from Goethe's life. Goethe was of a strong personality and determination. Even minute incidents negligible by many of us strongly served him as lessons which in latter life constituted to elevate him to such a high eminence among the world's greatest poets.

It may be noted from what he says in the last year of his life regarding his personality, "I often suffer from abdominal trouble, but a determined will and the power of my superior parts keep me going. The spirit must not yield to the body." Another significant trait of his character consisted in the ability to view the world and persons with whom he came in contact, with a minimum degree of personal equation. His soul was like a perfect mirror which reproduced his surroundings with great correctness and impartiality. He was conscious of himself.

He observes that genius consists in this. "I permit objects to make their impression upon me quietly, I observe the effect and endeavour to reproduce it faithfully and without vitiation. That is the whole secret of what men are pleased to be called genius."

The marvellous success, in the life of Goethe is due to his proper understanding of persons and merited patience. As a typical example the following incident at a dinner table with several guests of the hotel illustrates Goethe's rectitude and forbearance. While Goethe and the rest were carrying on a jovial conversation, Herr Hasenkampf interrupted them by asking, "Are you Mr. Goethe?" Goethe

noded assent. "And did you write that notorious book, 'The sorrows of young Werther.' " "I did." Then I feel in duty bound to express my horror at that infamous book? May God change your perverted heart! For woe to that man by whom offence cometh. A painful silence followed, for, all present expected the young poet's temper to be aroused, but Goethe answered calmly, "I understand that from your point of view you must judge me as you do, and I respect the honesty of your reproof. Remember me in your prayers."

A fine taste for painting, Goethe inherited from his father who was a patron of that art. Many drawings and sketches of the young poet, though they may not compare with the masterpieces of great painters, bear the marks of fire and genius. His scientific interest in plant life and the great value of his philosophical teachings make him one of the greatest natural philosophers as he is fitly called.

Many are the interesting incidents in the life of Goethe; another humorous encounter illustrating undaunted courage of the poet will not be out of place. Captain Franz Von Schwavenfeld, happened to cross Goethe's path in 1833. The gallant officer had reached the place at the end of June and could not get a room except in the basement of a garden-house situated on the promenades. One morning the light of his room was dark by the figure of a fine old gentleman who sat on the bench just outside his window and drank a mug of water which the servant brought him. This was repeated so frequently that our hussar was annoyed

Supplement to the "MODERN WORLD."



CHARLES DICKENS.

and yet he was attracted by the fine features of the stranger. He opened his window and called out "Good Morning!" but received no reply except a glance of rebuke. Undaunted, the Captain continued, "Are you a hypochondriac?" No answer. The question was repeated in a voice of thunder. Finally the old gentle-

man spoke. "Strange!" said he; "Indeed it is strange," replied the Captain "here you are sick and sit out in cold fog drinking your water alone in solitude and silence. I would rather drink ink in company with others and would be cured the sooner. Do you know, I would be disposed to come to blows with you."

The Centenary of Charles Dickens

'The good, the gentle, high-gifted, ever friendly, noble Dickens—every inch of him an Honest Man,' exclaimed Carlyle and it is only when we remember the wide gulf that separated the two great men in tastes, intellectual pursuits and general principles of life that we are enabled to realise in an adequate manner the fulness and magnitude of the praise. The acquirement of an extensive popularity among millions of novel-readers by writing exciting stories is indeed a triumph of which any great master of fiction might be proud, but to have done it without foregoing the esteem of a prophet and philosophic thinker like Carlyle's adds a special lustre to the name of Dickens. In the celebration of his centenary it is not only a literary man that is being honoured—there is respect shown to a lowing soul that could feel for the joys and sorrows of humanity.

It will not be maintained for a moment that the extent of a writer's popularity is always an index of his merit; but when it assumes the enviable form of a cult, there should be no danger in drawing flattering inferences. It would be difficult to think of any other novelist in English literature whose characters are equally vivid in our minds and whose influence is so potent in widening

our sympathies. It is therefore with feelings of very warm enthusiasm that all the English-speaking world will do homage to his memory on the present occasion.

A critical examination of some of the most characteristic features of his work will serve to cause the admiration of an enlightened appreciation of his genius and character. It is hardly necessary to draw attention to his extraordinary mastery of two such diverse elements as Humour and Pathos; they are too closely interwoven with his reputation to need detailed reference. His special talent lay in the vivid portraiture of varied types of society. The reader's acquaintance with the characters has all the intensity of a personal friendship in real life and even in a surging crowd of men and women, they could be picked out without exercising much of the faculty of critical discrimination. In Antony Trollope's words they "stand on their own legs," and are alive and give not only in all the features of external life, but in the deepest traits of character. The success of Dickens in this direction, is brought home to us by the well-known anecdote about one of his characters that when his death was chronicled in the course of the serial story, an old reader rushed

out of his cottage at midnight to wake up his friend and ask for his sympathy in the sorrow.

The value of this vivid portraiture is heightened by the circumstance that he understood, as no one else did in English fiction, the feelings of the lower orders who are not often appreciated with kindness and sympathy. One of his biographers has told us that when he was once on a visit to Paris, he found the *slums* more interesting and attractive than the fashionable *salon* of the City of Gaiety. And his pen has done justice to them in a very marked manner. There is almost a Shakespearian sweep and breadth in his treatment of the real tragedy and comedy underlying the sordid and prosaic exterior of low life.

The novel with a purpose is not often a success but to Dickens was reserved the unique honour of exercising the influence of a great reformer without injuring to the slightest extent the spirit of fiction. An attempt has been made to belittle the lofty motives

underlying his vigorous championship of the poor and the oppressed by attributing it to sentimental affectation, but even a slight acquaintance with his character ought to be enough to dispel the error. He was moved by all the pious zeal of a reformer and one has only to go back to the illustrious example of Addison, to find a similar instance of the successful combination of entertainment with corrective influence. The social and economic legislation of England during the last four or five decades bears striking testimony to this achievement.

Voices of protest have occasionally been raised against the practice of celebrating the centenary of the *birth* of personages, on the ground of an undesirable nearness of perspective and the possibility of exaggerated homage, but shall there be any hesitation in the case of the immortal creator of *Pickwick* and *David Copperfield*?

P. SESHADRI

How the World Goes

IS THE STRUGGLE OVER ?

Out of chaos Monarchy is carved. Monarchy little suits the taste of men and age; as time goes on Limited Monarchy is made out of Absolutism; from Limited Monarchy comes the Republic and from Republic the Demos longs for the Initiative and Referendum. Who knows what may follow the institution of Initiative and Referendum ? Perhaps Government by Co-operation ! This is for Independent States.

What of those satellites hanging round these Independent States ?

The history of nations as of men pursue the course of progress ; from small beginnings people long to rise up to magnificent States. Strictly speaking the history of nations is not the history of a country or its people but it is the history of human desire, which never knows a stop and will never have.

Twentieth century particularly is remarkably the age wherein one finds the material longings of nations and people to be Empires and Independent States are note-worthy. The history of the Irish progress is an instance representing the

persistency and assertion of self-emanicipation. The Irishman is notoriously the object of praise and at the same time of aversion. The resolution and tenacity of the Irishman, though dates back through centuries, are worthily represented in the modern age by Mr. Parnell. Such a big statesman, Mr. Gladstone set his seal long ago to the Home Rule of Ireland. The Irish are ever since discontented finding no rest or stay until what they want will be granted.

The struggle between the Lords and the Commons a few months back was fittingly availed by the Irish Nationalist Leader for gaining Home Rule for Ireland which they so much desire. The Parliament Bill which disarmed the power of the House of Lords would not have been won but for the voting of the Irish nationalists. The Liberal Government promised to introduce Home Rule, support it in return. Now is the time for Mr. Redmond and Mr. Delvin to make hay and have the Legislation completed. They have the support of the Liberal Government. Mr. Churchill is busy with it.

The struggle now is between Liberals and Unionists and not between the Irish and the Home Government. Mr. Bonar Law and Sir. Carson are organising an Unionist party to negative the efforts of Mr. Redmond & Mr. Delvin supported by the Government Party. The Unionist party is of opinion that England is betraying Ireland to misrule and chaos in case Home Rule is granted to them. The other party is optimistic enough to revel in the imagined prospects of a free Ireland. The struggle has just been begun and the future only will decide who may succeed and how affairs will be settled.

THE WAYS OF THE WORLD

It is with mingled hopes of horror and

amazement that a close student of human history recognizes the ways of the world; horror at the gradual shortening of life in the age of individuals as well as in the difficulty of attaining means of livelihood; amazement at the marvellous ingenuity of man to have unravelled partially though, the secret springs of Nature's mystery. All the more is the feeling of horror as more and more the ingenuity of man intensifies; the less and less is their prosperity assured. With the beginning of the twentieth century man imperceptibly feels the influence of a strange age and unknowingly realizes the abiding forces of the era; as it were, from one strata of experience and methods to another does he pass. Should the change be for the better, how all would hail it with pleasure!

The world's Wars of recent years, the Boer War, the Russo-Japanese War, led to the subsequent human cataclysms the Turkish, Portugese, Russian, Moroccan, Italian and Tripolian, the Chinese, and the Persian Revolutions. These wars are scientifically waged which means greater havoc is played on human life with least effort. Perhaps there may be no stop to these wars since each war leads on to another; the result of each war ends in new combination of forces and fresh vigour on the part of rival powers to reorganize, or increase the machinery of war. The frenzy of extension, the fear of defeat, the pride of individuality and the flattering hopes of imagination in the extended sovereignty magnify the scope of their interest resulting in the enlargement of their forces. *

Added to the rising labour troubles, socialistic outbursts and legitimate aspirations of dependent colonies, the future of the world's politics seems to involve in the

THE MODERN WORLD

breakdown of the increasing rivalry of the powers; how, is not known. The breakdown must be the result of battles fought and ships won, instead of mutual understanding and goodwill of the powers.

If injustice committed on weaker nations is allowed to pass unnoticed, perhaps each power though conscious of the injustice, is forced to refrain lest the breakdown of the present state of balance should be commenced tomorrow. The more the powers prolong the period of settlement the harder would be the tension which, though may not burst indicates all signs of imminent danger. To the superficial observers of foreign relationship the good old sort of friendship and flattering eulogy are what are seen among states.

Such is the present state of European politics. Mr. Haldane moved to Germany, Sir Edward Grey made an important statement on foreign policy, or Mr. Churchill spoke in Ireland, are things which bear relation with the general amity that England maintains with other powers. The seeming passivity of the British Cabinet in matters of ordinary justice in the recent troubles as in Persia or Turkey, is perhaps due to the maintenance of foreign relationship, which, if once is broken, there is no guarantee how the matter will end and to whose advantage.

In this warfare of diplomacy to find time to think of direct actions which bring home peace and contentment to the citizen is unlikely. War means money. Money comes from the citizen; men are slaughtered and money wasted. The result is man is poorer for all the wars that the world wages.

If such wars bring glory and power to some powers they ultimately lack to bring in peace and contentment. If warfare on civilised methods are the ways of the world, perhaps they are undesirable ways. If such ways are gloriously inherited at least the glory is hardly extended to save the poor.

LORD CURZON AGAIN

The lively debate in the House of Lords was marked with deep interest. Lord Curzon was the prominent figure both as regards the challenge that he threw out and the overwhelming snubbing that he received at the hands of Lord Crewe. Lord Curzon is angry with the Ministers for their autocratic behaviour in the recent changes made in India; under the safe shelter of the Sovereign the Minister unmindful of the Houses pronounce far-reaching changes in India. Lord Curzon frets at the reasons contained in the despatch for dethroning Calcutta. He declaims on the unreasonableness of not letting out grave questions affecting India to ex-Viceroy's consultation. Many charges of the same sort does the noble Lord point out and with outstretched hands remonstrates against the autocracy of the Minister in charge. Lord Curzon may be right in principle; he may have raised a righteous cry but what makes the situation funny is that Lord Curzon was matched by another Lord Curzon in the person of Lord Crewe and the unpleasantness of the grapple would have brought home to the noble Lord Curzon that to be ridden but not to ride is the worst of sorrows. Lord Crewe says of Lord Curzon "he honestly believed that Lord Curzon in thinking that such injuries outweighed any benefits of these changes, would find himself a member of a small minority in

England and of an infinitesimal minority in India. He believed that the general reason contained in the despatches would be considered by public opinion in India as conclusively showing that the benefits of the change would be greater than any damage either in substance or sentiment to any class or community. Therefore he said without hesitation that in spite of the powerful and well-directed attacks of Lord Curzon, he remained entirely unrepentant, both concerning the general features of the scheme and the fact that the policy was announced by His Majesty at the Durbar. After all the opinion of India was really what mattered."

PGOR MADRAS

The Bengal Press is making the most of the Change of Capital and almost has forgotten the lance-thrusts of Lord Curzon whom it takes now as one who has spoken rightly in the recent debate in the House of Lords. "Other provinces have little concern" says the Bengal Press, and is sorry for their indifference. But what of Madras and what does the

Bengal Press say about Lord Carmichael's transfer to Calcutta?

The more Madras thinks of Lord Carmichael's good parts and amicable character, impartiality and personal endeavours towards the betterment of the province even at so short a period as this, it pains us much to have to abide by the decision of higher powers who are responsible for the whole of India.

The announcement of Lord Pentland as the future Governor of Madras, equally liberal-minded and trained in the Principles of liberalism, has more than compromised the thwarted hopes of Madras and the unfounded apprehension of a member of civil service succeeding to the high place. Even the rumour of a Civil Servant taking the place of Lord Charmichael's at the interval until Lord Pentland takes charge is disliked by a certain section of the press. The hopes and expectations of Madras in Lord Carmichael were immense and we hope Lord Pentland will have to fulfil those hopes and expectations.



Review of Periodicals

WOMEN IN THE WEST

Mr. Har Dayal in the *Modern Review* for January contributes an excellent article which is very interesting and impressive. Commonly the Western gentleman waxeseloquent on the so-called slavery of Eastern women while the status of Western women in his opinion is dignified. The women in the West is a creature of enlightenment, independence and superior accomplishments. Unlike the Eastern male, the Western gentleman treats her

with consideration, allows equality, adores her and worships her. Such is the general impression of the world. Mr. Har Dayal whose statements carry the torch of truth, maintains very truly that "the boasted higher position of woman in the West is a myth."

He takes women of the West into two classes, the upper which includes the middle—and the lower class. The so-called upper class is the real source of

so much big talk and envy among the ignorant people.

The reason why the upper class is so much of envy in the eyes of the East, is that 'he sees the ladies go to the college, play the piano, read the newest book, deliver lectures and write novels; he is enraptured at the sight.' This is only distance which lends enchantment to the view.

The condition of women in the West is most deplorable. The matrimonial affair of a Western woman is a great misery and silent pining. "The poor lovely girl is to hunt for herself in the dark jungles of tea-parties, dances, church-parades, friendly dinners and summer-resorts for meat and drink for her life. What cruelty in the name of 'freedom of choice' in marriage!" This 'freedom of choice' in marriage throws the poor girl to herself; she ought to look to various artificial accomplishments. She ought to maintain herself. The considerations of maintenance rather compels her to assume all sorts of behaviors and niceties, twistings, and contortions of face and body, shakings and smiles assumed out of necessity. "Marriage is for woman what a profession is for a man." She is a commodity of the marriage market and the mother has a control to make the girl a fit commodity, lest she should go unsold. "The marriage hunt is a weary struggle indeed, suitor after suitor passes by, indifferent or disdainful." What is called education is nothing but simple boast. The women are gossipy bores who indulge in reading fiction. They are influenced by superstition which is inexcusable.

It is needless to state about the misery and the wretched condition of the lower class who are overworked in factories.

There they are compelled to work for wages even leaving the care of child and home. How wretched is the condition, how pitiable is the womanhood which throws to the winds the divine function of motherhood!

RAJPUT PAINTING

It is a very informing paper which Dr. Ananda Coomaraswamy contributes to the January number of the *Dawn Magazine* on "Rajput Painting." Describing the characters of the Rajput Art, the Doctor says:

"Vaishnava and Saivite legends especially Krishna subjects, predominate. Many pictures illustrate the GREAT WAR, or the wanderings of Rama and Sita and the taking of Lanka. Some are surely mythological and more or less grotesque. Pictures of rags and raginis are purely Indian: domestic and general subjects, animals, trees and sacred places are also characteristic.

About the landscape the writer says that it is Indian. The low hills of Rajputana and white peaks of the Himalayas are constantly represented. The treatment is mostly "Early Italian" in manner. Cranes and quails, lotus ponds, and Indian trees are represented; silver is often used to represent water. The spiral system for water and the angular margins of lakes and ponds are specially characteristic

TENNYSON IN YOUTH

Alfred Tennyson, our readers are aware, was in his youth very quaint, fond of fun and was chivalrous to a high degree. "The memories of Tennyson at Somersby" that appears in the February *Cornhill* from the pen of Canon. Rawnsley gives us several glimpses of Alfred. We give below a few scraps.

Rosa Baring, 'Queen of the rosebud arden of girls,' although to her all poetry in those days seemed mere 'jangle-
dom,' remembered how she would hang upon the words of the quaint, shy, long-haired young man who impressed her as being more learned and thoughtful than was common, and wiser than his years. 'Alfred,' she said, 'was so quaint and chivalrous, such a real knight amongst men, at least I always fancied so; and though Sophy and I used to ride over to Somersby just to have the pleasure of pleasing him or teasing him as the case might be, and used to joke one another about his quaint taciturn ways, which were mingled strangely with boisterous fits of fun; we were as proud as peacocks to be worthy of notice by him, and treasured any message he might send, or any word of admiration he might let fall.'

As for my Aunt Sophy, the original of 'Airy fairy Lilian,' as the family tradition has it, she never quite got over the kind of awe with which Tennyson inspired her as a young man, but she said 'he was so interesting because he was so unlike other young men, and his unconventionality of manner and dress had a charm which made him more acceptable than the dapper young gentlemen of ordinary type at ball or supper-party. He was a splendid dancer, for he loved music and kept such time. But you know,' she would add, 'we liked to talk better than dance together at Horncastle Spilsby, or Halton, for he always had something worth saying and said it so quaintly. Most girls were frightened of him. I was never afraid of the man, but of his mind.'

"That Tennyson was fond of dancing in those days I learned from a letter to

my grandfather, who evidently had just written him an account of the Horncastle ball, 'I am glad to hear of your quadrilling at Horncastle. There is something pleasant in the notion of your figuring in L'Ete with all your hood fluttering about you.' He once told my brother that at the age of sixty he had well-nigh danced a girl off her feet and was not a bit dizzy at the end of it."

Another friend who met Tennyson in Lincolnshire as a young man was deeply impressed with him. 'He looked you through and through, and made you feel that he was taking stock of you from head to toe.' I believe it was the absolute naturalness of the man, his unconventional way of asking direct questions, as well as his eagle eye, that impressed her.

R. P. BLACKIE COUNTERS HIS STUDENTS' WIT]

In the February number of the *Cornhill Magazine* Sir Henry Lucy continues his remarkable serial articles on "Sixty years in the Wilderness." He incidentally refers to a counter wit given by John Stuart Blackie. The following will no doubt interest our readers :—

"At the time of which I write, George Adam Smith was still a student. On my expressing a desire to see something of the work of the University he smuggled me into the class-room, to which the Professor presently entered, and without preface commenced to talk, a process distinct from lecturing.

"It happened that beneath the business of the hour ran an undercurrent of humour. There had been a brief interval of a holiday nature. At the close of the last gathering Blackie had written in chalk on the board, 'Professor Blackie's classes will meet again next week.' One of the youths, sneaking back after the room

was cleared, struck out the initial letter, leaving the sentence to read, 'Professor Blackie's lasses will meet again next week.' Coming upon this Blackie erased another latter, and on the boys re-assembling, they found the proclamation, 'Professor Blackie's assess will meet again next week.'

THE TRAVELS OF A FAMOUS MS.

Not only budding authors but writers who have won laurels had to fight tremendous odds before they lay bare their wares to the public. To go into the history of the relations subsisting between writers of note and the publishers is an arduous story indeed. The following appearing in the current number of the *Cornhill* forms an interesting reading :—

The novel was of an awkward length: and for this reason, and also because she had no knowledge of how to set her wares before publishers, it was long in meeting with a welcome. A letter lies before me in which a writer who is still one of our foremost critics declares that 'Mademoiselle Ixe' will not suit any one he knows. 'She is too violent a lady. It is not the style but the substance that goes against it.' The appearance of the manuscript itself, as it travelled to one publishing firm after another, growing brown and tattered, was enough to condemn it"

'And yet,' she would say to that sister who was her dearest confidant, 'I feel it is good'; and when at last hope was almost crushed, it was not so much the failure of her story that vexed her, as the fear that perhaps, after all, her judgment and her perception were radically at fault. 'I will send it once more,' she said, 'and that shall be the last time.' It went to Mr. Fisher Unwin, who recognised the intense

vitality of its character-drawing, and would not risk injuring it by having it lengthened. He was inspired to create an issue to suit it. In the year 1890 inaugurated the 'Pseudonym Library,' and seldom had a publisher's foresight been more amply rewarded. The pseudonym behind which Marie Hawker sheltered herself was derived from her father's name, Lanoe, while Falconer is, of course, a paraphrase of the family name.

ARTISTIC VS. COMMERCIAL

In the course of a significant leader on the above subject the *London Times* makes the remark that those who try to do really good work cannot expect to make a living by it.

They must produce for the pleasure of producing, not because the public wants what they produce. There is a sharp distinction between things that are made to sell and things that are made because the maker takes a pleasure in his work. Pleasure and business are not to be combined in such matters, and only business can expect to be profitable. The state of things is commonly spoken of as if it were the result of a law of nature; but it is really only the result of a modern indifference to good work. Machinery has not destroyed the craft of the fashionable tailor or dressmaker; good cutters still make good incomes because the well-to-do recognise their skill. If they had kept the same appreciation of skill, a hundred different crafts would not have died out or degenerated. Take, for instance, the case of printing, which we have already discussed from another point of view. It is well, of course, that there should be cheap books for those who could not buy them if they were not cheap; but this is no reason why all books should be cheap. The demand

for finely printed books is not large enough to pay the producers of them, merely because the well-to-do public does not care enough for fine printing to pay for it. It prefers to spend its money on other things, and has been so long indifferent to the quality of printing that now it does not know good from bad, and has a vague notion that there is only a mysterious and arbitrary distinction between 'artistic' printing and 'commerical.' The amateur produces the one for himself and a few faddists. The man of business produces the other for every one else.

The writer goes on to say that this distinction between artistic and commercial exists because the public will not pay for good workmanship. There is a long line of demarcation between the pursuance of art for the sake of art and art from a purely commercial point of view. It is the latter that degenerates art. This is one of the reasons for the decay of the Indian art. Where is now the Indian Sculpture and Indian Architecture?

THE BEGUM OF BHOPAL

Indian womanhood has reasons to feel proud of H. H. the Begum of Bhopal whose learning, philanthropy, sincerity, and above all, a burning sense to elevate the woman of India are matchless. In the Ladies' Club at Bhopal the enlightened Begum recapitulated the various experiences that Her Highness had the opportunity to come across in England, Turkey, Egypt, Germany, France etc. The experience is very valuable no doubt and the point of view of Her Highness regarding these experiences is unique and dignified to her Highness's sex and position in life.

Her Highness emphatically impresses on the great benefits of travel in foreign countries.

Her Highness's prime object of travel does great credit to her Highness's altruistic motive. In Her Highness's words "the principle object of my journey to Europe was to see the advancement and culture of the West with my own eye, and to do some service to my race and my country aided by the lessons I may learn there."

Her Highness's idea of Education is praiseworthy. Her Highness says: "It is on account of education that Europe is the most progressive continent of the world and England is, if I may say so, the brightest jewel in the crown of Europe." Further on, "that Education should spread far and wide in my state," says the learned Begum. Her advice to Indian ladies is worthy of note, 'Instead of wasting money on absurd ceremonies, you should give your assistance to girls' schools, to women's clubs and to newspapers and magazines that generate interest of Indian women',

Further on, with a prophetic definiteness the Begum draws attention to the legitimate exclusiveness of Indian women in appropriating for themselves some of the lessons that western women teach. The Begum says, "I do not much care for the liberty that oversteps the limits of propriety. I have no hesitation in saying that liberty is utterly unsuited to the conditions of this country, and particularly in the case of Mahomedans for whom the word of God will always continue to be the only true and successful guide".

The learned lady combines in herself real sympathy, tradition, true progress and above all earnestness to progress.

If some more of the sort of H. H. the Begum were to come forward the question of woman will be soon settled.

ARCHITECTURE

A paper by Mr. E. B. Havell in the *Hindustan Review* for January brings out the real position of Architecture in India. The necessities of life urge for the conveniences which satisfy those necessities. Food, clothing and shelter are essentials; and corresponding to these, agriculture, weaving and building form the main concerns of man.

Mr. Havell sets forth with all emphasis that scholarship and love of research will commend that India is preeminently advanced in the art of building. Mr. Havell quotes Ferguson

to say that "Architecture was in India a still living art, practised on the principle which caused its wonderful development in Europe in the 12 and 13th centuries."

Mr. Havell refutes the impression of Mr. J. Begg, the consulting Architect to the Government of India, who seems to think that there is "absence of any reliable source for the supply of capable assistants."

Mr. Havell says, "The Indian master-builder is an architect with as much pride in his profession as Mr. Begg himself." "These authoritative semi-official announcements of the death of Indian art, which have been rather frequent of late are, I think, very misleading and much to be deprecated."



Review of Books

Science of History or Science of Nature History. By (Mr. Nasarvanjee Jeevanjee Readymoney. Times of India Office, Bombay Price Re 3.)

Science of History or Science of Nature-History is the science "for assigning places to all events in creation in order of time, showing their genesis which define themselves." It is intended to discover the past by History or Nature-History method and to record the past in such a manner as to investigate it and act upon it. History or Nature's history is at best a practical study of nature and "is formed on natural sciences, that is, on nature-logic with power of nature-poetry." "All facts or phenomena classified and arranged in order of time, that is, to connect them by the natural relation of succession and resemblance, show genesis

and genetic relationship, and tend to show the genesis, relationship of degraded or reduced phenomena." *Science of History or Science of Nature-History* is a grammar, of creation, evolution etc., intended to describe and define events and collect facts from Nature's history point of view. The book of Aristotle-Bacon before us is a valuable publication which we are sure men of science will prize very high.

Gnanakanth or the Model Wife; (By Mr. C. M. Raju M. B. P. I. Price As. 12.)

This attempt of the author perhaps is a warning to many a Hindu woman who apes the fashions and manners of the western sisters. It very often happens that what our women catch from the west is what is degenerate and detrimental to the happiness and home-keeping habits of the Hindu women. Neverthe-

less it is incumbent on us to acquire what is best in the west, the want of it will be felt very badly. *Ambujatchi*, a character in the novel represents the type of the modernised, light, vulgar shallow woman and *Ganakanthi*, the affable, domestic, home-keeping woman of the Indian home. All Indian ladies will read this Tamil Novel with interest.

A Collection of 25 Cards of Rock-cut Temples of India; (By P. S. Joshi, Oriental Publishing House, Ghat Koper, Bombay; Price 0-12-0.) We acknowledge the receipt of 25 cards from the above-mentioned publishers. These cards are of antiquarian value, consisting of different series of Caves of Buddhist, Brahminical and Jain sects, such as Ajanta, Bhaje, Bedsa, Ellora, Elephanta and Karli. We congratulate the publishers, who revive by these pictorial representations, the architectural eminence of the Hindus.

Brave citizens: (Mr. F. J. Gould, Published by Watts & Co, London.) The author of this book is well-known throughout the world as one endeavouring to establish a common book of ethics for the guidance of the world. He has the unique facility to write for children, catchy stories with a striking moral purpose underlying it. It is noteworthy to mention that the author works for universal peace and goodness, by inculcating into young brains, the ideas of heroism, courage, love of truth, service and aversion to cruelty, ignorance and waste.

The value of these sketches, such as Heroes, Bloodless Path, A Brave Peacemaker, Hate war; Love of humanity, The patriot, Humanity in Harmony, are immense to children, if these lessons are persistently hammered into their brains.

Such books, as *Brave Citizens* must be read by our boys, instead of books of romance and imagination, many of which please us with incidents finding no place in actuality and having little reference to life we live. The book must be of interest and instruction to our boys.

Psychical Research and Thought Transference; (By Mr. M. Eden Paul. M. D. London) This pamphlet is an attempt by the author showing the important progress of science to the disadvantage of some of the debatable phenomena termed 'mesmeric,' 'psychical,' and 'spiritualistic' The trend of thought, or the mode of thinking of the author on some of the important questions of life, is marked by practical proofs and stout reason. In his opinion the world is passing from miracle-mongering and occult beliefs to stout commonsense, and scientific investigation.

The Psychical Research Society has done much to disestablish much of the credulity in the existence of spirits, devils and other superstitious beliefs; it has further endeavoured to throw much light on the nature of human consciousness.

Such of these names as Mesmer, Fox Sisters, and Mrs. Eddy, are noteworthy, and occupy a very high place in the estimation of the people; they are, to all knowledge,—some of them—sincere and truth-seekers. Many of them are equally to be respected and given honor for their intellect, as their opponents. It is rather inexplicable, how the cult of spiritualism has been disregarded and rationalism and scientific investigation have gained. Mr. Paul says, "we owe to the Society the rescue from the hands of charlatans of the mysterious faculty of telepathy."

Evidently these charlatans are the host of spiritualists, hypnotists, faith-curers etc; it is deplorable to notice the mean tactics and mechanical devices of many of these so-called occultists; these undesirable cheats are detrimental to the reality of the existence of the science of occultism. It is impossible to deny the existence of a Fund of Energy, which is known to us in various ways as telepathy, electricity or gravity. Further we are in the dark as to the nature, origin, or caprice of that Fund of Energy. There is some Power in nature which is intelligent, though it need not be personal.

There is some Power unknown, though we are not in a position to say 'yea or nay.' Charlatans there are in spiritual things as in every other thing. This does not prove the non-existence of a Superior Power. We only say Superior Power: do not say it is personal, or impersonal. Had there not been such a Superior Power the Research Society would have no scope to unearth, many of the secret springs of human nature. The author himself admits, 'Rats and lies' will not explain all evidence in this department.

The world's tribute is due to those who have progressed the cause of Rationalism. Many of the worst relics of barbarism would have been preying on human life but for the advance of Rationalism.

This anyway does not contradict the existence of a Superior Order which remains unknown to the present generation. There is much hope for the world at the hands of Rationalism, which may eventually find out the key to unlock the mystery of that 'Superior Power.'

Some Aspects of Modern Education'
(By Mr. R. D. Patel Rajkot, Kathiawar).

We welcome this valuable book by this veteran educationist Mr. R. D. Patel. It contains several important suggestions for bettering the educational system in the Indian Universities. Examining the prevailing system of education he finds that there is no provision for knowledge requisite for the preservation of that health without which life would be mere burden; no provision for that useful knowledge which can give one the means of earning an independent and honourable livelihood; and, finally, no provision for that knowledge which alone can enable the parents to rear up a healthy and intelligent progeny.

It is impossible in the course of a short review to lay bare to our readers all the views of the learned author towards University Reform. He advocates strongly the pre-eminence of science in the language of the people, and its application to the many dead and dying arts and industries, stagnant agriculture, and unorganized commerce. "India wants bread, whereas her well-meaning rulers give her goldstone. Goldstone is good and valuable, but it cannot appease hunger." This suggestion ought not to be ignored.

He sums up the present system of education thus:—

It is one-sided, and serves to distort the human nature, inasmuch as it neglects moral and physical education; secondly that this one-sided education is lamentably defective, and serves to waste mental power, inasmuch as the method and the means employed do not serve to unfold all the mental faculties; thirdly, that the present system, while it

imparts unnecessary and useless information, withholds necessary and useful knowledge; and lastly, that the educational department is not an unnecessary and unproductive burden, and that it is the uninterest of the Government to educate its subjects as efficiently as possible.

A Bird's eye-view of Indian Economic Progress. (Mr. D. E. WACHA.)

This is a re-print of the serial articles which the Nestor of Indian statistics Mr. D. E. Wacha contributed to the *Leader*. Within a short compass Mr. Wacha threshes out the problem with facts and figures taken from blue-books and other sources and subjects to an independent investigation the economic condition of India from 1901 to 1910. His are the views of mature study, independent judgment and trenchant criticism and they are therefore entitled to great weight.

Mr. Wacha begins with giving an account of the Famine of 1900 which forms a pathetic reading. Of agricultural improvements the writer notices the larger and more gratifying ratio of growth in merchantable crops and observes with satisfaction the reorganisation of the Agricultural Department by the Government of India and the many salutary measures taken in each province to improve a variety of products, special cotton and sugar. Mr. Wacha has some suggestive remarks to say about

the Railways in India and he remarks that the worst and most inexcusable feature of Indian railway policy is the supreme indifference and neglect of the authorities to the crying wants and wishes of the Indian public—those vast millions of the population who travel about 36 miles in a year and who now contribute the largest portion of the coaching traffic amounting to 13 crores of rupees per annum.

When all is said that there has been improvement in the economic progress during the last ten years, does it mean that the masses of the people were growing more prosperous than before? Mr. Wacha answers:—

“Anyhow, we enquire in all fairness whether it can be categorically averred, without contradiction, that in spite of the economic progress witnessed all around, the condition of the vast masses of our population, mostly agricultural, has undergone a change for the better? Has the indebtedness of the cultivator decreased? Has he better staying power to-day than he had in 1883? Has he found other industrial occupations besides agriculture? If no satisfactory reply could be made to these queries, then we must ruefully acknowledge that all the other economic progress is simply deceptive.” And the great danger to which the accomplished writer refers has in no way been minimised or removed.

Correspondence Club

COSMOPOLITAN MOVEMENTS

The movements abroad are up-to-date and marvellous. The nationality has little influence on the minds of modern men to constitute as a barrier

Color of the skin which is but the stronghold of the politician has almost given place to the humanism and brotherly feeling. Distance which lends enchantment to the view never stands as an

obstacle in this case. The powerful idea of cosmopolitanism is spreading like fire and in a short time India cannot but follow the lead of America or Europe in this respect. It is so prominent a factor in the world of progress, that the subject was represented in the Races Congress emphasising on the importance of the Cosmopolitan Clubs as mediums to bring about the union and peace of the East and the West.

It is significant to note the utmost utility of this idea. In America this cosmopolitan idea was set on foot as early as 1903. The American University, as it is the centre for different students of different nations to meet, had the push to introduce to the students the happy thought of union and kind feeling among co-mates of different nations in the College. The Jap, the Chinaman, the German, the Indian, the Frenchman, all congregated together and arranged for a common Lodging etc. All sentiments of country, race, creed and color was set aside and what dominated amongst them was, friendship, brotherly affection, exchange of views and mutual help. This is splendid! This friendship, even though each may separate after the educational career, will ever last, the memories of the college days call back the sweet pleasures of common fellowship. The partial and fanciful erudition of tourists embodied in their volumes as the result of their wanderings, is at best only half and quarter truths. How wonderful, how true would be the narration of a Hindu student in American colleges about his Sri Rama, or Sri Krishna, and how an English student would truly depict to his fellow mates the true condition, custom, manner, of his race. Thousand

times better, and interesting and genuine would be the story of one's own country by himself than by a foreigner. This cosmopolitan idea bridges the gulf of narrowness and is prepared to give and receive.

Further, month after month, the veteran English journalist Mr. W. T. Stead records in the '*Review of Reviews*,' the inter-collegiate excursions of students of one country from another. There is widespread sensation that the younger generation do catch the spirit of this idea to their immense advantage. We hear of cordiality of students of various nationalities to their brethren and their exchange visits have immense, educative value.

How happy would it be if Indian students would come forward to help each other! How eager the world is to learn from India and how lethargic is India in this respect? Would it be too much to suggest to Indian students of various parts, to cherish the feeling of brotherliness and try to bring about good understanding among student population. If they cannot commune with an American lad or a German student, it is sheer folly and irremediable weakness, to any longer remain indifferent in making friendships invitations etc., of brother students from other provinces of India. It is deplorable to think of the poor idea of the student in Madras about a brother student in Calcutta or Lahore. It is time to awake and know each other, in India first and Europe, America, Germany etc., next. If you cannot have access to such things write to the Manager for a correspondent. Surely our Correspondence Club, will help you.

THE MODERN WORLD

The Foundation of Virtue.

The source or basis of all morality rests on a belief in (a) the existence of God, (b) the immortality of the soul (the future state) and (c) the freedom of will.

According to Descartes, the father of modern philosophy, in order to know God as far as our nature admits, we have only to enquire respecting any attribute whether it possesses an element of perfection or of imperfection and to admit or reject it accordingly. This rule excludes from His nature all such mental conditions as doubt, inconstancy, sadness. And that our ideas of material things are not to be applied to Him appears from this, that they are totally foreign to an intellectual nature and represent properties which could be combined with such a nature only by composition; and since composition is in itself an evidence of dependence and as dependence is a mark of defect, God cannot be composed of two natures; but if there be in the world bodies or minds that are not perfect, they must depend upon His

power so as to be unable without Him to subsist for an instant. Thus Descartes obtains his second certainty, the existence of God. This like the first (the consciousness of self as the subject of thought) he regards as immediately given or self-evident without going beyond for proof or verification, a grade of certainty which can go no further.

According to Hamilton, in postulating a self-sufficient cause, infinite in power and eternal in duration, we postulate more than is logically sufficient to account for known existence. If, therefore, there be any warrant for this affirmation, it cannot be obtained by a logical process. It cannot be logically competent to reason from finite existence to infinite—from restricted existence to that which is self-sufficient. To postulate a cause simply adequate to produce known existence satisfies the immediate claim of intelligence. Accordingly the truth of the conclusion may be accepted merely as implying conformity to laws of thought

though there be no means at command for verifying the supposition as to the existence of such a cause. The conclusion is thus of only a general nature such as this: in the cause there must be at least sufficient power to produce the effect. Logical processes are insufficient for reaching this high truth. Thus far Comte is correct in speaking of inaccessible heights, but the mind is not restricted merely to observation and logic for the discovery of truth. There is in the nature of reason itself provision for the recognition of higher truth.

The reality of the Divine existence is a truth so plain that it needs no proof, as it is a truth so high that it admits of none. It is not the clearness of the idea for the conception of God which proves His existence, for it is not a conception so clear to the mind of all men as it was to Descartes, but often a conception rather vague, because not analytically examinable. But there is certainty of belief in the Divine existence supported by reference to finite existence thereby explained. This is an intuitional belief, while that of infinite regress of finite causes is a logical belief. The former is a belief so fundamental to human life that men accept and apply it without question. On the admission that the belief is natural to the human mind, it is possible to find a general harmony of ascertained facts. It is the common original idea of a great Ruler which is the explanation of the common features of belief and religious practice throughout the world. In harmony with this view, it is obvious that the idea of

God becomes more comprehensive and self-consistent in all its features as people advance in intellectual activity. The belief in the Divine existence which is first accepted as a determining force in practical life is afterwards accepted as the only adequate solution of the problem of finite existence. It is thus that the natural belief in the existence of God comes to have associated with it a full, clearer conception of the nature of the Supreme Being. In this way also the conception receives its true scientific place and application. From these considerations it appears that the legitimate use of a discursive process is not in an attempt to reach the fact of Divine existence as a logical conclusion, but in testing the harmony between the belief and the facts of existence. This latter use of the reasoning process is in accordance with the scientific methods followed in all departments of investigation. When the mind makes enquiry as to the existence of a being self-sufficient and supreme, it is certainly more in accordance with the limits of logical proof that it should advance from belief to confirmatory evidence than that it should attempt to pass by its own strength from restricted existence to the transcendent grandeur of the infinite being.

Belief in the Divine existence is confirmed as the range of discovery extends our knowledge of the universe. With this belief given, the argument from design rises to a conspicuous place as an argument confirmatory. The argument from design is admirable as an inference from the nature of the effect to the nature

of the cause, but it presupposes the truth that there is a first cause.

The beautiful and harmonious design manifest in the universe unmistakably points to an intelligent Designer; and as from our knowledge of matter which consists only of its properties, such as length, breadth, thickness, elasticity, cohesion, etc., we cannot by process of combination or division, evolve thought or intelligence, it is a highly gratuitous assertion that the universe is the result of a fortuitous concourse of atoms, that there has been cosmos out of chaos. The fact that the Designer is not cognisable to the senses does not affect our knowledge of Him. The mind as well as God is invisible; yet we know what our mind is, *i.e.*, we know the mind by its faculties, such as perception, imagination, memory, attention, etc. Similarly we know God by His attributes, such as omniscience, omnipresence, infinite justice, mercy, etc.

According to Addison, God has in Him all the perfection of a spiritual nature. And since we have no notion of any kind of spiritual perfection but what we discover in our own souls, we join infinitude to each kind of these perfections,⁷ and what is a faculty in a human soul becomes an attribute in God. We exist in place and time; the Divine Being fills the immensity of space with His presence and inhabits eternity. We are possessed of a little power and little knowledge, the Divine Being is omnipotent and omniscient. In short, by adding infinitude to any kind of perfection we enjoy, and by joining all these different kinds of

perfection in one being, we form our idea of the Great Sovereign of Nature.

Locke holds similar views. In his opinion, the complex ideas we have both of God and separate spirits are made up of the simple ideas we receive from reflection, *i.e.*, having, from what we experience in ourselves, got the ideas of existence and duration, of knowledge and power, of pleasure and happiness, and of several other qualities and powers which it is better to have than to be without. When we frame an idea the most suitable we can to the supreme Being, we enlarge every one of these with our own idea of infinity; and so putting them together make our complex idea of God. "Belief in an infinite being," says Mansil in his *Philosophy of the conditioned*, "involves such knowledge of his nature as to distinguish his existence from all other existence. Belief is the assent of the mind to a truth, while the reality so acknowledged is not matter of observation." Thus, facts which we accept on the testimony of others' propositions to which we assent without being able to complete their verification, such a transcendent fact as the Divine existence, are matters of faith. But faith is the exercise of an intelligent nature, apart from which it is impossible. Assent cannot be given except on condition of an apprehension of truth sufficient to distinguish it from all other known truth. Since then a belief in the Divine existence belongs to us, this implies some knowledge of the divine Nature.

As observed by Professor Caldanwood, belief in the Divine existence harmonises

with the religious instinct of our nature, which is the source of that widespread religious life which appears in the world under a multitude of forms. When subjected to analytical investigation, it is distinctly marked by two prominent features, first, the sense of dependence on higher power which is the spontaneous experience of a nature sensible of its inherent weakness, and subjection to governing forces in the universe: and second, reverence of feeling for the perfection belonging to the Absolute Being.

These two are the essential elements of the religious instinct swayed by the fundamental belief in the Divine existence. The harmony of faith with such feeling is complete. Only in such faith can a harmony be found.

THE IMMORTALITY OF THE SOUL OR THE FUTURE EXISTENCE.

In verse 23, chapter II of the Bhagavat Geeta, the nature of the soul is thus described: Weapon does not cut it; fire does not burn it; water does not dissolve it, and wind does not dry it up.

Both the Vedas and the Institutes of Manu affirm that the soul is an emanation from the all-pervading intellect and that it is necessarily destined to be re-absorbed. They consider it to be without form, and visible nature with all its beauties and harmonies is only the shadow of God. The problem of the immortality of the soul, which is the basis of morality, mainly depends for its solution on a consideration of, first, the nature of the soul itself, second, the nature of the supreme Being. Our belief in a future existence is deducible from two facts,

first, the soul's infinite capacity of perfection, second, the disparity of worldly conditions — the general suffering of the virtuous and the prosperity of the vicious. Addison puts the first fact very eloquently and logically when he says:—

“ Would an infinitely wise being make such glorious creatures (men) for so mean a purpose? Can He delight in the production of such abortive intelligences, such shortlived reasonable beings? Would He give us talents that are not to be exerted, capacities that are never to be gratified? How can we find that wisdom that shines through all His works in the formation of man without looking on this world as only a nursery for the next and believing that the several generations of rational creatures which rise up and disappear in such quick succession are only to receive their rudiments of existence here and afterwards to be transplanted into a more friendly climate where they may spread and flourish to all eternity?” Again, consistently with the justice and mercy of God the belief in a future state irresistibly forces itself upon our mind as without such state, virtue would remain rewarded and vice unpunished considering the short span of our earthly existence. In a future existence alone can the doubt of Providence's sway created by daily observation that ‘Virtue vice obeys’ be cleared up by a nice and just adjustment of their unfair disparities of condition here. Self-remuneration or self-denial would lose much of its motive force in the eyes of *yogis* and *sannyasis* if the prospect of the next world were not held

up to their view. Will not society be utterly disorganised and demoralised if the check of ultimate punishment in itself insufficient to restrain vicious courses of life is removed? It is easy to imagine that frail and weak as men are, they will run headlong into all sorts of dissipation and corruption if the remote consequences of their deeds are lost sight of.

THE FREEDOM OF WILL.

It is needless to expatiate on this subject as the freedom of will has been clearly and satisfactorily established and vindicated by modern philosophy. Self-determination and motive determination are the respective points between the rival theories of liberty and necessity. Motive is impulse to an act: Will is power of determining whether to act or not to act and in the event of acting whether to act in this or that way. Motives do so far determine the will as to fix the direction and form of the volition; this, however, establishes nothing as to their power or force to control the will, though it discovers a measure of exercise on their part independently of will. Freedom of will, as known in consciousness, is control over the whole nature by means of the control we have over the understanding. The understanding must be able to compare motives with some standard of judgment or rule of conduct—must be able to go forward in thought and forecast the form and tendencies of different actions, in order that there may be any real choice or self-determination in acts. The hypothesis of free action as the law of exercise for the will itself, is

the only one which harmonises with the facts of consciousness. According to Dr. Martineau, either free will is a fact or moral judgment a delusion. We could never condemn one turn of act or thought did we not believe the agent to have command of another? and just in proportion as we perceive in his temperament or education or circumstances the certain preponderance of particular suggestions and the bare approach to an inner necessity, do we criticise him rather as a natural object than as a responsible being and deal with his observations as maladies instead of sins? The ordinary rule, which in awarding penalties for wrong, takes into consideration the presence or absence of violent temptation, assumes a personal power of resistance never wholly crushed but sometimes securely strained. Were we in our moral problem as much at the mercy of the laws of association as we are in our efforts to remember what we have forgotten or to invest what is wanting in a design, we ought surely to look on the guilty will with the same neutrality as on the failing memory or unfertile imagination. Moral judgment then postulates moral freedom; and by this we mean, not the absence of foreign constraint, but the presence of personal power of preference in relation to the inner suggestions and springs of action that present their claims. Every verdict implies preference; every preference comparison; every comparison things compared and grounds of resemblance and difference between them. It appears thus that Necessitarianism has difficulty in accounting for the consciousness of

moral responsibility and for the justice of personal liability to punishment. If a man cannot help what he does, it cannot be just that he should be punished for what he cannot help. A philosophy of

the moral sentiment including self-approbation and self-condemnation, shame and remorse, is peculiarly difficult under the Necessitarian hypothesis.

K. C. KANJILAL, B.L.

An Indian Journalist.

Many troubles await the Indian Journalist as he enters the profession. Why? Any trade or business by nature demands the sacrifice of capable directors; Journalism is no exception. Difficulties in the natural course of a business cannot be avoided and the special impediment to journalism in India outweighs all efforts small though they are, and the scope of, and attraction to, the profession is very very narrow. Some of the disadvantages of Indian journalism, peculiar as they are, are specially of Indian origin.

Locomotive when first ran in India, many prostrated before the wooden wagons typifying them to be moving gods. Even very lately, the people of India rose in revolt against inoculating as, in their opinion, that meant to kill them. Most of the scientific inventions of western origin were mistaken for ingenuity to extirpate human life. The state of Indian mind was so unaccustomed to marvellous material changes, so unfamiliar to pomps and novelty, anything possessing outlandish origin, was shun as if it were plague. For best reasons, the orthodoxy maintained its place against sweeping but fashionable changes which affected the van of the

society. The mould of the Indian mind both by training and surroundings, is the outcome of conservatism.

The overwhelming forces carrying the palm now-a-days are as novel as they are improving every moment. In all departments the finger of novelty is felt and novelty or its least touch is pollution to the Indian mind. The modern professions are polluted by modern ideas and methods. Livelihood is with the modern professions. The methods of organisation or the quality of work have been changing to new hands. To earn livelihood in the modern sense, the spirit of seclusion or the sense of dignified aversions to new things is detrimental. Perhaps journalism is a calling of western origin.

In the days of Vasishtha or Kanva, the like of the *London Times* or the *Westminster Gazette*, was unheard of. The high priests of orthodoxy, to-day while they are pleased at the instruction, news, humour and criticism of Journalism, have reasons to scoff at the ephemereral value and lowbornness of this profession catering to the views of all. To those who have cracked their brains at the morbid imaginations of a Patanjali, or confined

their days to the life-long study of the mechanical devices of their great grammarian Panini, the shooting party of a Great Prince or a detailed article on the 'formation of Dust' in the streets, would seem as useless as they are curious. Peculiarly the Indian mind is wedded to her religion; the western materialism, or the warlike suffragettes perhaps threaten them in their opinion, with imminent disaster. Through the medium of Journalism the rank doctrines of the age are brought home to all parts of the globe and the conservative spirit of the Indian world hardly brook such blasphemy.

But days are changing and people realise such antique notions, however true in the days of ancient sages, are unprogressive. The toil of earning is the greatest toil and pleasure of living is the only pleasure now. Days are becoming more and more hard and Indian mind is showing less and less of conservatism. The great barrier of orthodoxy is no more though some relics of old customs remain, the energy demanded of Indians to efface them is alarmingly great.

The reason why a greater number do not like Journalism is, generally speaking, due to the inborn aversion to things new on the part of the Indians. Happy changes are being effected; young men are realizing the fitness of things in the present age and reform has set in the right direction; we may only say reform has set in and to say more would be sheer exaggeration.

The ways of Journalism in India is peculiar, the attitude of the reading pub-

lic is still more so. All the reforms and weaknesses are on the part of Indian journalism and all virtues and good parts are yet in the making, if it is so. There are few papers and periodicals in India, but the outcry against the exaggerated profuseness of journalism rent the heavens. "Oh, Trash! many," says the educated Indian. Hardly a select number can indulge in right methods of journalistic art, but the overwhelming number of enthusiasts and pseudo-journalists shame in their number even countries more advanced than ours. The apathy of the educated class and the inexperience of the young Indian journalist are often the cause for failure in many cases.

The above circumstance will not attract more young men to the calling however much he likes it. In India, journalism is for spare hours, for pleasure and personal gratification rather than for instruction, information and right conduct in crucial moments of political, social and religious crisis.

An young man very often launches in this profession with great disadvantage. The first obstacle that baffles him is money. Hardly with any capital the enthusiast starts in business with the fond hope that gold *Mohors* will shower on his endeavours as soon as the first production sees the light. With this scanty support the unbridled imagination equips the man with visions of success and splendour that the care of immediate future vanishes in the reverie of the fancied fairy-land. With little business capacity

at irregular intervals, the strained efforts of the young man come forth all gorgeous heaviness, the learned productions which please the man most.

The next difficulty thwarting the young Journalist is the literary side of the work, as it is absolutely a settled fact that the business side is unsatisfactory; the resources of the young man fail to fill up the pages or his scissors very often deceive him to interest the readers: the result is that a canvassing for literary productions commences. The pity is articles are to come free. The wares generally possess little or no value, as they are given for nothing.

Those who are capable of good productions hardly find time or their attention is previously engaged in remunerative tasks. Those who are incapable of anything flood in large numbers to spoil the inexperienced young man with their wares which deserve waste paper basket. Except a few, generally able contributions to engage the people or rouse their interest, in India, are few and far between. These third-rate wares fill to the discredit of the printer, reader and organiser. From day to day, week to week and month to month, this process goes on to the utter disgust and extreme dissatisfaction of the young man, not to speak of the reading public. There is the trouble of the Indian printer who is a devil indeed, not all, anyhow. Uncouth work, broken types, half and quarter impression, ill-read proofs, profuse 'devil' and above all irregular publication and enormous delay, outweigh the advantages of imagined

glows of journalism. In disgust the young man quits, so far to the inexperience and tactlessness of the journalist and few difficulties are sketched only here and there briefly. No doubt the young Indian is a sinner but the sinning of the educated man, with a few honorable exceptions, in this matter is tremendous and belittles the inexperience of the young man. The attitude of the educated man is perhaps the cause for the increasing difficulties of the Journalist who ultimately out of necessity resigns from the field as a greater inducement to so neglect other public works in preference to home duties, as it ought to for a certain extent. The pressure of maintenance is the next, perhaps even first of pressures. The whims and fancies, natural weaknesses and weaknesses due to social habits, climate, etc., direct him from the consideration of public duties. Many municipal duties, legislative duties, journalistic duties, with honorable exceptions, are more or less duties which afford them dignity and honor rather than any insight into things.

If such foresighted conduct is too much to expect in support of Indian Journalism, it is at least deplorable to notice the unmerited reception that the higher class of journals meet with at the hands of the educated classes. The fact becomes plain when one finds that even reputed journalistic ventures no less share better to influence or move the public. The enigma of 'young Journalism' is but an apparent reason and the utter disregard of the majority of the people is at the bottom of it.

The public man with little faults of his, has many things to do. The care of family and children. 'Deserve and desire,' may be the motto of many who may shelter themselves under that pretext for the charge of indifference against them. Strictly speaking, patience and spirit of sympathy must guide the conduct of the upper classes whenever questions of country's progress are involved. Out of irregularity cometh regularity, out of pitfalls arises wisdom and out of weakness comes strength. The duty of the responsible citizens lies in overlooking the defects of inexperience, in guiding the forces of the country to its legitimate aspirations, and lastly, in supporting those forces which aim at progress.

Men prefer to go to old men rather than to the new. Evidently there is reason in this. Should the old men indulge in trade tricks, and that too with utter disregard to the first principles of journalism, the public would be nothing but sleeping over an important thing which has its reaction in times to come. The old men have the command of the market, experience of the parties, and the knowledge of the reading public. The new-comer has only the merit and sincerity, eagerness. He thinks that merit succeeds: but only business and not merit that succeeds.

The old ideas and business only thrive because, the people have a high notion on them. They have not the patience nor the composure to see through things; they hardly allow a new thing to take the place of the old. But things have their own day and assert they should. It would take time before such result is achieved.

The people have plenty of arguments. Nothing need be said that educated men are the repositories of such things. No charge is levelled against them but they are too indifferent to appreciate the value of things, no saying that they can but would not.

In this connection it is worthy to note that journalism is not a trade, is not a paying thing but with some an aesthetic pleasure. The vocation is one of the foremost instruments to bring about the progress of a country. The utility of it is not to be confounded. It is more important than democratic institutions, more valuable than many things of this world. To be disgusted at the number of Journals, to hear the spirit of rising journalists by throwing cold water, as to lack in cordiality or support is nothing but putting stone in the way of progress.

W. TIMOTHY.

The Prospects of Woollen Manufactures for India.

The pages of history afford ample testimony that the manufacture of wool was one of the earliest occupations in India, and probably the second textile industry in hich mankind was engaged. The early domestication of wool-bearing animals affords presumptive evidence in favour of this conjecture.

In the *Ramayana*, we find such passages as speak of woollen blankets. In the *Sapa Parva* of the *Mahabharata*, the poet enumerates several presents which princes and potentates from various parts of India brought to the presence of *Yudhisthira*, and among them are mentioned clothes and skins, the former made of wool; the latter, the skins of animals that live in holes. Instances are again found, in the *Manu Samhita*, of woollen yarns being used by the Hindus as the sacrificial thread of the Vaishya caste. As civilization marched Westward the Egyptians appear to have had a glimpse of the industry. Recent discoveries of Mummies of Kings belonging to the earliest dynasties that ruled over the country go to give weight to this demonstrative evidence. Though the clothes thus singularly preserved are all composed of one textile material, it derogates nothing from the strength of the assumption that the Egyptians acquired a proficiency in the manipulation of wool. Coming down to modern times, in which more nicety of manipulation has been attained, a greater divergence in the process has been introduced, arising from regard being paid to the essentially

different nature of the two materials, wool and flax. During the past century a great advance was made in the productive capacity of the woollen industry, owing to the introduction therein, with the necessary modifications of the remarkable inventions that have distinguished the growth of the cotton trade, and have placed it in a position of such notable eminence. This example has also been of indirect benefit to the woollen industry, by stimulating independent invention, which has not been inconsiderable of late years.

In India, the hilly tracts of Sikkim and Thibet have from time immemorial been known as the best places for rearing sheep. The quantity of wool available from Thibet, for export, is believed to be enormous. It is further stated that between Kamba and Shigatse, within a march and a half of the Sikkim frontier, at the head of the Lachen, sheep are killed not for the sake of their hides or fleece, which are practically valueless for want of a market, but in order that their carcasses may be dried into jerket meat, and sold for 8 annas each. We thus see that there is much possibility of carrying on a thriving business in and about those territories.

The industry may be divided into two great divisions, primarily dependent upon (1) the class of wool, and (2) the method of manipulation. To a certain extent the first dictates the second. These two are the woollen and the worsted trade, each being sub-divisible again into several minor branches.

In Bengal the sheep are more or less kempy. The kemps are fibres, usually shorter and thicker than the others, in which all the traces of wool structure are absent. They are brittle, solid, and ivory-like. The quantity and quality of wool is very much affected by the soil upon which the food grows; some soils growing poor grasses keep the sheep grazing thereon lean, and while giving the finest of wool it yields only $1\frac{1}{2}$ lbs.; but a merino fed upon good pasturage of chemically treated soils often gives fleece weighing 10 lbs. to 11 lbs. Besides feeding, protection and breeding are necessary. Sir George Watt recommends the Patna ewe to cross with the Southdown ram, which should be followed by a cross of the merino: if the Southdown ram cannot be obtained the Leicester ram may be used. To produce a flock embracing strength, carcass and firmness of wool we must pay due consideration to the above observations.

The woollen industry of Europe takes for its raw materials chiefly the fine, short, felting wools technically denominated "clothing" or "carding" wools, to which are added the manufactured wools, "shoddies," "mungos" and extracts. From these are produced the fine clothes of the West of England, Leeds and other places, and those of several centres on the Continent, the heavy fabrics of the Huddersfield districts; the tweeds of Scotland and Ireland; and the shoddy clothes of Dewsbury and Batley—including all ranges and qualities, from the finest to the coarsest, for male and female wear.

The worsted division, for its share of the raw materials, claims all the long or "combing" wools, as they are termed, represented by the wools obtained from the Leicester breeds of sheep and the varieties which have been developed from them.

In the preparation of wool for the market it is desirable, if facilities permit, that sheep should be washed before shearing, because of the dirt and dust adhering to the yolk or grease of the wool. If all the objectionable features are not removed from the yolk or grease of the wool before its shipment to distant markets, it is apt to undergo discoloration. All such wool is disqualified for use in the production of fabrics intended to receive fine colours. Wools vary very greatly in cleanliness, not only in the percentage of yolk or natural grease they contain, but also in the amount of foreign substances intermixed therewith. These consist of sand, dust, straws, burrs, and other matters, sometimes difficult of removal.

In the processes of woollen manufacture, stapling or sorting goes first. Formerly stapling was a separate business, and the person following it was termed a "wool stapler." In earlier days, the manufacturer resorted to the stapler for the supply of his raw materials. The stapler was a wool merchant, who purchased the wool from the growers or from importing merchants, and sorted his purchases into various qualities to suit the requirements of his customers, who thus by his aid were enabled to obtain exactly the quality of wool needed

for their productions, without encumbering themselves with a large quantity of wool they could not use. But times have changed, and though not entirely superseded, the stapler's relative importance is greatly diminished. The increase of wealth, and the growing magnitude of manufacturing establishments have changed to a great extent the old method of business. The woollen or worsted manufacturer can now purchase his wool direct from the grower or importer, his consuming capacity and the variety of his productions enabling him to utilize the qualities of wool obtained from fleece.

Next come the cleansing processes of washing, scouring, and rinsing of the wool. Various are the methods of cleansing the wool according to the different climatic influences operating in various countries. Sometimes the wool is treated to a bath of cold or tepid clean water, for the purpose of removing all the elements of unrefined matter. This is succeeded by the operation of scouring, in which the wool undergoes a wash in a bath consisting of water heated to a certain degree. This helps to break up the natural grease and suint, which form so large a percentage of the weight of wool, and releases the remaining earthy matter adhering to the grease, and which had resisted the previous process of cleansing. After the washing of the wool, scouring should be attended to. Formerly importers of wool used wine for scouring purposes, inasmuch as there could be found therein a considerable quantity of carbonate of ammonia, which is a very weak alkali; whilst the accompanying organic matters

were also useful in protecting the fibre from the action of the stronger alkalies added to the bath. Its insufficient supply, combined with its offensive odour, has greatly diminished its use. Ammonia is also frequently used for the "scour," and that obtained from urine is the best for the purpose. Carbonate of soda is another scouring agent, and in one form or another, is very extensively employed. Soaps are the most generally accepted scouring agents. In order, however, to employ them so as to secure a satisfactory result, it is imperatively necessary to obtain them of uniform strength.

We have already stated above that washing is done by different methods in different countries. At some places clear running streams are utilized; in others, tanks, tubes or vessels capable of holding water are utilized. In England a very easy and common method of scouring is in vogue, and it is said to have yielded very satisfactory results. A tub is provided with a false bottom of either wood or galvanized wire. This bottom is raised a little above 10 inches from the real bottom, and it is driven into a hole to receive all the filthy substances beaten off from the wool. The perforations of the bottom are so designed as to permit the sediment to pass off freely without letting any wool to pass through it. This bottom is propped up by small pieces of wood set upright and it has handles to easily raise it out of the tub. It is about 5 feet deep. Steam is used to heat the water, and the steam is made to pass through a pipe going down the inside of the tub to about 3 inches below

the false bottom, and this again is provided with a tap to turn off the steam when a proper temperature has been attained. A squeezer, a strainer and a rinsing box are also attached to the tub.

Besides this, much has recently been done in England to introduce machinery for the washing of wool. Since its invention it has moved steadily towards perfection. This has caused it to rise rapidly in public estimation, and as a consequence, to get generally adopted. The best of the wool-washing machines has been prepared by J. and W. McNaught of Rochdale, and embodies the latest improvements. In small establishments a single machine may suffice, the wool being put through twice: the first time for scouring, the second for rinsing.

The wool being washed the process of drying is attended to. In India it is generally dried in the sun, but in England it is spread upon a perforated iron floor over the boilers, when that can be arranged, in order to economize what would otherwise be wasted heat. When this is not convenient, steam-pipes are arranged so as to admit of the wool being laid over them. This process has of late been subordinated to mechanical treatment. One of the machines for purpose is also made by McNaught. The machine is so constructed as to yield 160 lbs. of dry wool at one time within 20 or 30 minutes. It is capable of drying 2,000 to 3,000 lbs. in a day of 10 hours.

After being properly dried, the wool is ready for opening, which has for its objects the disentangling of any matted fibres, rendering the whole mass loose and open, so that the fibres could be easily worked or drawn from each other in subsequent stages, and the removal of the dust and impurities that remain after the washing and scouring processes. In England the "shake willow" or "Teazer" machine is usually employed, which helps

to tear up and open all matted and entangled portions and releases the dust and foreign substances from the wool. In India, our countrymen being unacquainted with any scientific method for the purpose, generally revert to such as require a good deal of time and labour.

Opening being done, the wool is subjected to a mode of burring. Many wools contain a great quantity of seeds, and other matters of vegetable origin acquired in the pastures in which the sheep have been fed. These are technically termed "burrs" and are often exceedingly difficult to remove, owing to their being covered with sharp hooked claws, a provision of nature to effect their distribution. These considerably depreciate the value of wool, because of the trouble and cost entailed in their removal. If allowed to be combed with these adhering in the wool, they get broken up, the husks and spines becoming embedded in the yarns and cloth, occasioning much annoyance in the spinning and weaving processes, and ultimately being discoverable in the finished fabric, yielding a sensation as if the manufacturer had wrought into his cloth an infinite number of needle points.

In England there are two systems by which this vegetable matter is got rid of, both of which are effective and highly useful, though not without certain drawbacks. The first is by means of the burring machine, and the second by the process of "extracting" by which a weak solution of sulphuric acid in a lead-lined vat, in which some rags are required to be steeped for a short time, completely destroys the "burrs" without any damage on the wool. The extracting process has been deemed the best for those wools that contain broken burrs or small seeds, for the removal of which the burring-machine would not be of much service. Where the "burrs" are of fair size and

unbroken, it is preferable to remove them by mechanical means rather than by the chemical process. Besides steeping the wool in a dilute solution of sulphuric acid another chemical treatment may be adverted to, viz., by the use of a solution of chloride of aluminium, a method said to be safer for the wool and less hurtful to the attendant workmen than the sulphuric acid process.

The oiling of wool is necessary after these processes, being indispensable in the manufacture of woollen thread. To render it properly soft and elastic and to improve its spinning qualities, the fibre is sprinkled with a percentage of oil, comparatively small quantities—by some spinners now—being used for worsted wools, but a larger amount being applied in the oiling of wool for woollen manufactures. The oil further has the advantage of producing a certain adhesiveness of the fibre in the spinning process, and thus it enables the spinner to get a more level and finer yarn, and it prevents loss from the flying off of separate fibres. Gallipoli olive oil is the best medium for oiling combed wool; and for carding the liquid expressed from tallow and lard in the preparation of stearine is employed with advantage.

The processes hitherto described—although woollen manufacture has been specially kept in view—are more or less essential to wool for all purposes to which it is applied. But from this point the manufacturing operations diverge into three main channels, which may be regarded as almost distinct textile industries. First, we have the felt manufacture, in which cloth is made without either spinning or weaving; second, is the woollen yarn and cloth manufacture, embracing the preparation of carded yarns and of cloth which is so felted as to have the appearance of felt; and, thirdly, in the worsted yarn and cloth industry

combed yarn is prepared and cloth showing the yarn and pattern is woven.

Felt is a kind of cloth made without spinning or weaving, but simply by the mutual adhesion of the lubricated fibres. The peculiar property is most distinctly developed in the short or carding wools, but all wool, in common with alpaca and camel's hair, possesses it. Felting properties are also found in the hair of other animals: the rabbit, especially, supplies the finer felts used for hat-making. Felted cloth is made by the combined influence of heat, moisture and pressure or rubbing on a uniformly spread-out mass of woollen fibres. Felt has extensive applications, there being made from it carpets, table-covers, horse-cloth, etc.: the coarser varieties are used for boiler-covering and other mechanical purposes.

It is necessary here to indicate the specific distinction of woollen and worsted yarns and cloth. In a general way it may be said that woollen yarns are those made from short wools possessed of high felting qualities, which are prepared by a process of carding, whereby the fibres are as far as possible crossed and interlocked with each other; on the other hand, worsted yarns are generally made from the long lustrous varieties of wool; the fibres are so combed as to bring them as far as possible to lie parallel to each other.* The fundamental distinction between the classes rests in the crossing and interlacing of the fibres in preparing woollen yarn—an operation confined to this alone among all textiles, while for worsted yarn the fibres are treated, as in the case of all other textile materials, by processes designed to bring them into a smooth parallel relationship to each other.

Wherever civilized mankind dwells there is found wool production, with more or less of woollen manufacture. All over

the world, the demand for wool is great. and its production tends to become increasingly associated with special localities; and since there are places in India more suited to the production of wool

than any other country, our countrymen should not lose time in its manipulation which constituted it a chief element of wealth.

R. PALIT,

Late Editor "The Indian Economist."

Jagadhri.

This picturesque and apparently little known place on the original Grand Trunk Road is well worth a visit from the artist or the European visitor to India. Now that the tragic circumstances of our first arrival there are over, perhaps indeed the more so, on account of the contrast, we have nothing but praise for its beauty, its hospitality to strangers and its great peacefulness. Although we had been warned that the road had not been kept up and knew that a "pucca" road, fallen into disrepair was worse than one left to the levelling influences of nature's rain and sun and the accommodating dhoob grass which gives it a certain firmness, we nevertheless had attempted the journey by road and were rewarded during the first march from Saharanpur, by more beautiful scenery than one could have imagined possible in the usual monotony of the Plains. The groups of palm trees reflected in pools of water, formed by recent rain and the old, old Banyan trees with their strange ærial roots and the richly foliaged mangoes constrained one to turn round to allow one's gaze to linger on what one was leaving behind: in front equally alluring were similar trees sometimes in groups and sometimes forming colossal avenues with their giant branches arching overhead; on one side the rainbow colouring of seemingly endless space with the harmonious blending of earth and sky, and on the other side most beautiful of all the eternal snows.

In parts we found the bridges fallen in and much water where the road used to be, so that we had to make many detours, and the bullocks at times found it very difficult to pull the luggage laden carts along. We were indebted for our first night's shelter to the Police Officials who lent us their roomy

verandah "Dufta" which was furnished with heavy clinks lined with sackings.

When we hoped we were nearing Jagadhri the following afternoon, there being no bridge we had to branch off for several miles in a north-easterly direction to find the ferry, and here our troubles began, for we seemed to have lost our way and we had certainly lost each other. My husband and I arrived at a broad bend of the river Jumna near the ferry and there we waited for the ferryman, and for our bullock carts and the cows to come up. Our son thinking we must have gone some quicker way had crossed and was hurrying as he thought to overtake us. After the ferryman arrived a slanting roadway had to be made to enable the bullock carts to be pulled down the deep and sheer river bank, then run on to a couple of somewhat narrow and very slippery planks slanting upwards on to the very primitive barges. It was not only a lengthy and tedious proceeding but one expected every moment to see the whole of our luggage toppled into the river and we were no less alarmed at watching the bullocks and our poor cows and calves swimming across the broad expanse of water. Our servants were very good and plucky and we had the joy of seeing them all land safely the other side, then we got in ourselves and the heavy barge glided slowly across as the sun was beginning to sink low in the west. The snows in the distance assumed their lovely rose-coloured tint, the banks and trees and willowy rushes became illumined with the surrounding glow, thrown into relief by the soft grey shadows and the river seemed turned to streaks of liquid gold. It was marvellously beautiful, and if only we had not been so anxious we should have

enjoyed it much more. Then we tramped on to where a second bend in the river had to be crossed narrower perhaps but more deep. It was cold by then, so we had to leave the cows and the pony and all the carts but one and of that one, the bullocks lay down in the sand and absolutely refused to draw the load any further, then it got quite dark and every few yards we came to marshy ground or miniature lakes over which we had to be carried by our unmurmuring servants, then we came to a sleeping village which after much rousing and conversation in a dialect different to the Hindustani we are accustomed to, furnished us with guides; more water had to be crossed through and we were getting more and more tired and cold and anxious. Our plight being rendered worse from want of food, we wandered on and on making enquiries at several of the police Thanas and Chawkis, and though it was near midnight and a drizzling rain was falling off and on, a kind policeman in one of these insisted on coming himself to show us the way to where the man lived to whom all Jagadhri evidently looks up with respect and confidence. His name is Joli Parshad and one feels some sort of title should be added before or after, befitting his superior intellect and surroundings, but with all his wealth he seems to live the simple life of an orthodox Hindu taking his strictly vegetarian meals with his large family of many sons and daughters and grand children and attending at the temple adjoining his residence every day. We were shown into a handsomely furnished room, where the midnight oil was literally being burned in a large lamp standing on the floor near which Joli Parshad Rao been reclining pouring over Oriental Sore. He rose to receive us quickly, ordered tea and toast and a fire, and was most distressed at our anxiety about our son, sent for a mounted retainer immediately and bade him go at once to the railway station and to institute a search immediately through the Police, Tea was served in the next room, a very pretty circular drawing-room with large

French windows opening into a verandah full of flowers and creepers and leading down some steps into the extensive flower and fruit garden below all the chrysanthemums would have taken prizes, we thought, at any show, and one pumalo tree laden with golden balls looked as if transplanted from the garden of a fairy tale.

By the time we had finished the very welcome repast the sitting-room had been transformed into a comfortable English bedroom and although we were too anxious to sleep it was through no fault of our kind and considerate host.

About 3 o'clock we heard that our son had been to the Railway Station to make enquiries for us, and at 6 o'clock Joli Parshad knocked at our door to tell us that our son had found us and was there. It had been an anxious night for him, but he also had met with great kindness, another kind of police man had lent him a great coat and given him some food. Our bullock carts and belongings all arrived in due course, the servants were comfortably housed and we spent a very pleasant day seeing the garden, watching the elephant who was quite tame and seemed inclined to be friendly, and moving over to the P.W.D. Rest-house not far off. There, Joli Parshad's good-looking younger sons came with their eldest son who had assisted his father in entertaining us in such a very hospitable manner: to pay us a visit, they are all studying English and one of whom any man might well be proud.

The family is most loyal to our King Empéror. His Majesty's portrait being assigned the place of honour in each room and the eldest son forgoing the pleasure of the Durbar in order to adequately superintend the local celebrations in Jagadhri.

They are also very enterprising and have built a Railway from the main line to within a short distance of where they live, which is much patronised and appreciated by the inhabitants.

Mrs. SARA MACKENZIE KENNEDY.

Suspended Sentence

Two selves within me dominate my life,
 The one of aspirations high and strong,
 The other vacillating, yielding, weak,
 One seems so sure, so steadfast, so secure,
 The other faltering, to vanquish it seems small;
 Yet ever in the battle that is fought,
 The weaker is the strong, the strong the weak,
 Until I shudder, thinking of the end.
 The battle royal, last dread test of strength,
 O God! will it be then my weaker self?

MARY. T. LAPSLEY CANGHEY

A Plea for Industrial Specialization in India

It is an age of scientific specialization. Specialists are everywhere "in requisition." The progress of civilization centres around specialization. The salvation of India lies in industrial specialization. We, Indians, lag behind in the race of nations simply because the little stock of energy we possess, is allowed to run to waste in diffused and pointless application—is practically frittered away into nothing before we are seriously determined to realise a certain definite object in life.

In the following pages, I have attempted to elucidate the true relations between industry, genius, and success. It is, I believe, on the true solution of this knotty problem that we can be in a position to reap a rich harvest of our labours and enjoy the fruits of our God-given gifts.

Specialization, regarded from a general point of view, is simply the intellectual

analogue of that highly eulogised economic principle, division of labour. It is rather the extreme application of that principle, assuming as it does, the existence of a vital and healthy interest in the subjects of investigation. It is an index of the intellectual and industrial life of a nation, and looked upon from a metric standpoint, affords an eminently accurate standard for gauging the intellectuality of nations as such.

The primitive man had to devote his time and energy entirely to the struggle for bare existence—that most immediately practical of all occupations but at the present stage of our advancement, in a position to be specialised—to centralise our energies. This point might be brought home by referring to the contrast that there is between Europe and Asia or between Japan and India to-day.

'Industry' is usually used in two senses. technical and ordinary. It is in the latter capacity that this word has been used all through this paper. It means habitual diligence in any employment or steady attention to one's business. That industry goes hand in hand with success is an incontrovertible fact. We will show in the sequel by citing numerous examples in different fields of mental, moral and physical activities that providence invariably crowns industry with success. In fact success may safely be called the handmaid of industry. Everyday experience bears it out. On the contrary if, in any case, the labours of industry fail to reap their harvest of reward, we are not safe in asserting that the truth of the maxim is in jeopardy or in any way impaired; we should try to account for unexpected results with the help of attendant circumstances and thus inquiring we shall at last discern that failure was caused either through the incompetency of industry and the end sought after or through some flaw in the method of arriving at the goal.

Industry, again, seems to be the natural course of things. To be industrial is quite in accordance with the form of nature. A little reflection will suffice to bring this out. The Lord God did not give us hands, feet and brain for doing nothing. Surely we cannot attribute such a gross mistake to Heaven. It is the meaning of our creation that we should use our energies either for the good of others and ourselves or for the prevention of any danger or harm likely to injure others or our persons.

The world is a great battle-field ordained from of old. Surely it is no fool's or sluggard's paradise into which we have wandered by chance. "Work

while you have light" is the order of Heaven. If there is any one point which, in six thousand years of thinking about right and wrong, wise and good, men have agreed upon or successively discovered by experience, it is that God dislikes idle people more than any others.

Industry engenders in us a spirit of self-help. If we can do something for ourselves, why should we stretch our hands to others for assistance? "Heaven helps those who help themselves" is a well-trying maxim, embodying in a small compass the result of vast human experience. The spirit of self-help is the root of all genuine growth in the individual, and exhibited in the lives of many; it constitutes the true source of national vigour and strength. Help from without is often enfeebling in its effects, but help from within invariably invigorates.

Again, an industrious creature does not profit himself alone; he does an immense good to the society he moves in, by setting a noble example of self-help and industry. Longfellow has very correctly put it thus:

Lives of great men all remind us,

We can make our lives sublime;

And departing, leave behind us

Foot-prints on the sands of time;

Foot-prints which perhaps another,

Sailing o'er life's troubled main,

Some forlorn and shipwrecked brother

Seeing may take heart again.

An idle person is a burden to his family and a disgrace to the society he moves in. Far from being of any use to others, he is dependant upon others for his personal needs. An idler surely deserves to be looked down upon by all as a loathed encumbrance and a source of vicious influence. Idleness, in itself

is a very nasty thing. A Persian proverb has well said "An idle person will either become a thief or fall ill". Suffice it to say that idleness is an abnormal state of mind and body and ought to be shunned as something hateful.

Some persons have very low thoughts about their capacity for work. Often times one hears the stock complaint that a certain task cannot be done. "Impossible" said Napoleon, "is to be found in the dictionary of fools alone". Patience and perseverance can overcome mountains. Everything yields to a resolute will. John Hunter very aptly questions "Is there one whom difficulties dishearten, who bends to the storm? He will do little. Is there one who will conquer? That kind of man never fails". Again Rowe puts it very finely thus:

"The wise and active conquer difficulties,

By daring to attempt them; sloth and folly

Shiver and shrink at sight of toil and danger,

And make the impossibility they fear".

All that is requisite for the achievement of great ends is patient industry, diligent work, and indefatigable energy. Going on, doing little by little, in the end you will find much done. Despair and you will be lost in a sea of work. There will be so much to do that it will make a coward of you. There is an excellent oration known as the speech of the Infant Orator given by Everett. It contains the true germ of all greatness. It runs thus; "You'd scarce expect one of my age to speak in public on the stage; if I chance to fall below Demosthenes or Cicero, don't view me with a critic's eye, but pass my imperfections by. Large streams from little fountains flow; tall

oaks from little acorns grow; and though I now am small and young, of judgment weak and of feeble tongue, yet all great learned men, like me once learnt to read their A. B. C." Seeing a large mountain rising in our path we must not quail, but rather manfully set to climb it. Surely it is not to be jumped over in one Titanic leap. It takes time to attain a great end, but this fact must remain for ever unrefuted and uncontradicted, that however uphill the task or insurmountable the difficulty, patient industry is sure to complete the task and bridge over the difficulty.

An excellent example of perseverance is afforded by the industry of Demosthenes. He was greatly affected by the honours which he saw paid to the orator Callistratus, and still more by his power of eloquence over the minds of men. He ventured to speak before the people, but a signal failure was the result. He had a weak voice, a thick way of speaking and a very short breath, and he was often hissed and coughed at by his audience. His efforts to correct his natural defect of utterance, and to perfect himself in pronunciation seem almost incredible, and prove that an *industrious perseverance can surmount all things*. He was so short-breathed that he could not utter a whole sentence without stopping. He overcame these difficulties at length, by putting small pebbles into his mouth and pronouncing several verses in this manner without interruption; and by walking and going up steep and difficult places so that at last no letter made him hesitate and his breath held out through longest periods. He went also to the seaside; and while the waves were in the most violent agitation, he pronounced harangues, to accustom him-

self by the confused noise of the waters, to the roar of the people and the tumultuous cries of public assemblies. We may judge of his extraordinary efforts to acquire excellency of style, from the pains he took in copying Thucydides eight times, with his own hand, to render the style of that great man familiar to him.

Again some people have got very silly notions stuffed into their heads as regards the relation of industry to success. It is their belief that industry alone, however refined or systematic, cannot lead to success but that it is genius or some other God-given gift that commands success. Evidently it is a misconception founded on wrong inferences and does not stand the test of reason. Genius, the much despaired-of-rarity, is reducible to industry and owes its value to the latter. It is nothing more or less than systematized industry. Let us illustrate our point by considering a practical question. As a relic of barbarism women were in days gone by looked upon as the inferior of man. Women were stigmatised as being wholly incapable of rivalling men in point of intellectual development. In other words the ancients thought that women could not be such great geniuses as men. It was urged that because women possessed much less brain-matter than men, they could not be placed on a par with the latter at least as far as mental refinement was concerned. But careful thought and minute observation has dealt a terrible death-blow to this absurd theory. It has been proved beyond all question that genius does not depend on the weightiness of the brain. Rather, it is owing to a proper cell-arrangement. But how is this proper cell-arrangement to be achieved? Before considering

this part of the question it is advisable to mention in passing that every human being however dull or idiotic is endowed with a small quantity of brain, and that the brains of some of the greatest luminaries of the intellectual horizon have in some cases weighed less than those of the pronounced duffers. A proper cell-arrangement can only be attained by a proper use of the brain from infancy upwards. Careful habits of thinking and a sound training go a great length in the arrangement of brain-cells. If, then, we are idle from our early days, and do not make a proper use of our heads, where is the genius to come from? Thus we see that industry is at the root of genius. It is a very striking study to observe the mental growth of children reading in schools. It is generally found that a child who showed signs of stupidity at one time suddenly takes a turn for the better and begins to give marked indications of developing genius. The statistics of the university examinations can afford a very good object-lesson in this direction. An analogy can be found in the weakness of our left arm. Because it is not so constantly used, it does not possess so much strength as its sister arm. Similarly brain-rust results from scarcity of use. There is an Arabic proverb to this effect which says that 'knowledge is the polish of brains.'

A prime objection to this theory of genius as dependant on industry is to be found in the case of prodigies in certain lines of learning and of luminaries in some special walk of life. But this can be easily answered and explained. All energy requires direction. Misdirected industry cannot reap any harvest. If a man has a natural taste or inclination

for manual work and if asked to write poetry there is little hope of his ever shining as a poet. Taste must direct the expenditure of our energies and the application of industry. A perusal of the biographies of great men will suffice to show that they owed their greatness simply because of their regard for their natural taste. Such a regard mixed with incessant labour made them the great men they were. Nobody should despair of aspiring to greatness. Let him but guard against defying his tastes and a constant work at the task he has set himself to do is sure to do him good in the long run. Great men teach us the golden lesson of perseverance. Though we may not reach such heights as Alhazen or Newton, Avicenna or Shakespeare did reach, yet there is great hope of our cerebral betterment if only we combine industry with discretion.

From the above remarks it will be seen that genius alone cannot do anything worth the name, without the help of industry. Of course, genius and industry combined may work wonders enough to astonish the world. Instances can be multiplied to prove the truth of this statement. The difference between men, consists in a great measure, in the intelligence of their observations. A Russian proverb says of the non-observant man; "He goes through the forest and sees no firewood." "The wise man's eyes are in his head," says Solomon, "but the fool walketh in darkness". "Sir," said Johnson to a fine gentleman just returned from Italy "some men will learn more in the Hampstead stage than others by the tour of Europe." It is the mind that sees as well as the eye. Application and perseverance and the diligent improvement of opportunities do much.

The words which Davy entered in his note-book when about twenty years of age, show what an industrious man can hope to do: "I have neither riches, nor power, nor birth to recommend me; yet if I live, I trust I shall not be of less service to mankind and my friends than if I had been born with all these advantages." Davy possessed the capability, as Faraday did, of denoting the whole power of his mind to the practical and experimental investigation of a subject in all its bearings; and such a mind will rarely fail, by dint of patient industry and thinking, in producing results of the highest order. A study of the life-histories of Watt, Stephenson, Dalton would be very instructive. It is said of Dalton, the great scientist, that industry was the habit of his life. A glance at his achievements shows the amount of success which crowned his efforts. From all this, it would be seen that it is a mistake to regard genius as something supernatural and beyond the reach of anybody. Proper culture is the one thing needful.

But for their patience, the *argonauts* would not have been able to win; the mythology furnishes vast materials for illustrating the value of perseverance; and young readers cannot do better than study *Heroes* by Charles Kingsley a charming little book. The life of Reinzi affords another object-lesson. A poor publican in the beginning of his life, he became by dint of patient industry and untiring perseverance, the greatest of the Tribunes of Rome, the benefactor of Italy and in fact the greatest man of his age. But for his indomitable spirit, M. Curie would never have succeeded in discovering the valuable metal Radium from heaps of waste matter. Had Columbus

been dispirited and dismayed by his repeated failures, his name would not have been handed down to posterity as the discoverer of America. Had not Newton and Stephenson, Joule and Rankine, Hertz and Marconi and a horde of other eminent men of the last century and a half set themselves to work vigorously, the facilities of life would not have been so much. All these and many other

noble writers, and workers have left a valuable legacy for generations to come, simply through their habits of specialized industry.

The example of the humble bee collecting juice from various flowers and storing honey in the cells of its hive is no less admonitory.

PROF. FEROUZ DIN MURAD

M. S. C. B. A.



Salima

CHAPTER I

In one of the mountainous retreats of Kashmir, there stands a delightful summer-residence of Shah Jahan, the Mughal Emperor of India. This Palace is generally named *Arambag* in the heart of which is situated the Moti-Mahal of great wealth and splendour, where lives his bonny bride Salima the magnificent beauty of Shah Jahan surpassing all other Begums in grace and elegance. Salima got over her dark days of misery and poverty when Shah Jahan's affections dawned upon her.

On one moon-light night when the Mistress of the Sky with her attendant stars bathed all objects of nature in the flood of her bright light, and the Moon, now and then, was enveloped in fleecy clouds white as silver. To the far north, shone the hoary Himalyas under the light, with untold brilliancy. Oh! It was a grand spectacle of pompous Nature! Adjacent to the *Arambag*, washes a mountainous brook of limpid waters, reflecting as the water flows on, the bright jewel of the sky. In one of the brightly lighted apartments of the inner Moti-Mahal was gazing the unparalleled beauty of Shah Jahan and truly was she

dumb-folded when she looked through the window at the beautiful sight created by the Mistress of the night. The curly ringlets of Salima's lock far reaching the knee, half-parted on the back and the other half was seen resting on her soft cheeks. The black hair and the ruddy cheek added a lively delight to the overflowing beauty of that night. All around looked calm and delightful, presenting a noiseless sight of covetuous joy. The twittering birds of the day, young and old, were enjoying in their respective nests the pleasant rest of the night.

At this bewitching sight of the Almighty Lord, was Salima much afflicted, and with a heavy sigh, she said, "What a beautiful night! What a pleasant sight! My heart melts at the beauty of this creation! What avail! How would I satisfy my desires? I am here in this lonely place like a prisoner; where is my love on whom my desires run riot? My lord promised to return but never did and said, 'My heart loves you more than myself'. This is only a promise never to be kept. Would it please God to better utilize my youthful days? Would my desires find a peaceful repose? I am the

¹ A free rendering from Nasic Manoranjan.

mistress of these maids but a bird in the nest withal; never do flowers brim over rocks and truly never in the rocky heart of the Emperor of Delhi springs the affection towards me! Oh! would that affection find place in the recess of his heart! I am the Begum of the Emperor of Delhi, but these handmaids are happier than myself." Thus saying and heaving a heavy sigh threw herself on a soft bed and ordered the windows to be closed.

"It is seven days, my Shah Jahan is out-hunting into the forest; a word about him never reached me since. 'Within nightfall, I return,' said he, but never returned." One day passed, two days, and three days and Salima was eagerly expecting her love in vain.

In the drawing-room the light was burning and all round the walls were hung up the skilful art productions of colour and shade in their fittest combination. On the walls was also spread a painting that bewildered the mind with its bewitching naturalness. On all sides were nailed spacious mirrors decorated with garland of flowers of various descriptions filling the Hall with scents of pleasant odour. On the floor was unfolded a beautiful carpet of great artistic value for the tender feet of Salima to tread on. On the coat stand of marble workmanship, were suspended garlands of pearls and brilliant emanating variegated colors under the cool light of the moon.

Salima was seated on a beautiful soft down. Even the weight of the finest texture on the body was tediously burdensome and she threw it down with reluctance. The exquisite motion of her fingers and the effulgent rays of her jewels at that moment added grace and beauty to the already charm-

ing proportions. With a dejected voice, said she, "What shall I do? My mind attaches to nought!"

"From the adjacent room fetch the Beena," said the Begum to the maid standing by. But Beena and its tunes obeyed her fingers no more. Then a graceful curl of the lips was noticed and she said, "the Beena is a dead noisy thing!" A few days back a new maid-in-attendance, by name, Sakhy was entertained and Salima ordered for her as she was a best singer.

Sakhy was in her room when she was told of Salima's order. She hurried in haste. Her countenance was good looking, but indicated clearly a contemplative mood. She would serve the Queen when required, at other times she used to live alone in the adjacent room. Salima one day heard her melodious voice unnoticed, and that charmed the Begum who favoured her. Often would she court Sakhy's company, but she hesitated to be as much free as the Begum wished her.

Sakhy was not only conversant with singing but also well-versed in instrumental music, Beena, Satar etc. In flute, she was an expert. Proficiency in arts was necessary for maids in the royal household in those days. One moonlight night in that beautiful garden the melody of Sakhy's flute intoxicated the ears of the Begum so much that the Begum treated her with friendship and affection.

"Do you play Flute or the Beena, I am powerless with the Beena now" said Salima to Sakhy sitting by.

"As your ladyship pleases" said Sakhy with reluctant smile.

"Sakhy" said the Begum laughing, "I never have observed you these days with a smiling countenance; why are you so cold?"

"Servants, your ladyship," said Sakhy modestly, "have no reason to be cold nor boast." "Do I treat you like servants Sakhy?" said Salima with emotion.

"Oh no," said Sakhy, "How dare I say that?"

"Why are you so cold then?" said the Begum with some effort. Sakhy replied, "Then, why is your ladyship, so miserable these ten days?"

"Foolish girl! I never am so miserable as you are, but recently I have particular reasons to be so dejected," said the Begum in anger.

Some thoughts passed in Sakhy's mind and a few minutes hence, she said "Begum Sahib, if we do not get the things we desire we feel miserable; I believe, your ladyship knows that full well. Your ladyship eagerly awaits the Emperor, but hardly is it fulfilled and so your ladyship is indifferent. Similarly it is bound to be with mine too should I fail to attract the affections of another." "Well," said the Begum with a friendly smile, "whom do you want to attract? Tell me and I would assure you of that."

Drops of perspiration were seen on Sakhy's forehead, her countenance turned pale and with a loud voice she said, "My affections are centred in the Begum Shahib!" A joyful smile lighted the Begum's face on that day which was absent ever since the Pacha went

a-chasing. She laughed at this strange desire, and pushing Sakhy forward, she said. "Foolish girl I am the Begum of the Pacha; how can you centre your affections on me?"

Sakhy was seen clearing out, but Salima seated her again on the floor by force and said "let go the topic; bring your flute. It is very sultry here. Open all the windows. Diminish the bright light and let in moonlight. Spread the flowers on the bed and pacify the rage of my desires created by the absence of Shah Jahan by your sweet flute and sing a song of love; make me forget the troubles of my misery." Sakhy stood up and Begum said, "Sakhy, I am thirsty and bring me a drink." The maid brought a golden cupful and Salima said, "did you mix Rosewater? The liquid seem hot and frothing."

"Yes, Your ladyship" said Sakhy. The Begum then examined it under the light and emptied the cup which she placed it on the table; but the vessel rolled down with a heavy sound on a flower-pot.

On a velvet soft bed of exquisite beauty the Begum and Shah Jahan lay, being too delicate to stand a cup of the stimulant. Sakhy, that delicious voice began singing.

"Oh, Lady, how could I carry thy heart from sorrows of that sort."

MISS SOWDAMINI



British Guiana

The colony of British Guiana comprising the old Dutch settlements of Demerara, Essequibo and Berbice has a seaboard of about 250 miles and its area is somewhat larger than the combined areas of England, Scotland and Wales.

The Guianas are closely associated with the adventurous spirits of the Elizabethan age, especially with Raleigh, whose quest of the golden city of Manoa is well known. His instinct was correct. British Guiana is possibly the greatest of undeveloped gold fields and offers the richest reward to any organized effort to recover the precious metal with which the country abounds. Diamonds also occur in considerable quantity.

The characteristic feature of the country is its large rivers and their many branch streams which form a vast network of waterways in many parts. The three great rivers in the Colony from which the several counties take their names are the Essequibo, the Demerara and the Berbice. In addition to these the Corentyne forms the boundary line between British and Dutch Guiana, and the Pomeroon in the Country of Essequibo is also a river of considerable size.

In the upper reaches of the Potaro, a branch of the Essequibo, is the famous and world-renowned Kaieteur fall. The existence of this fall was not known to the outer world until 1870, when Barrington Brown, while on a geological survey of the Colony, discovered it. Formed by the Potaro River slipping over the edge of a lofty tableland, it has a clear drop of over 800 feet. Vast water power runs to waste in British Guiana and the available power of this fall alone is estimated as being equivalent to over 1,250,000

horse power, that of Niagara being computed at 1,200,000.

The climate of British Guiana which is now attracting visitors in increasing numbers compares favorably with that of India, and is by no means unhealthy. The temperature is remarkably equable, rarely rising above 90 degrees Fahrenheit or falling below 75 degrees Fahrenheit.

Although the rainfall is heavy there is hardly a day on which the sun does not shine. The year is supposed to have two rainy and two dry seasons, May to July and November to February being considered the rainy seasons; July to November and February to May the dry ones; but these are by no means constant. Hurricanes are unknown, shocks of earthquake are felt from time to time, but they have never been known to do any damage.

The drinking water supply is usually stored above ground in vats or tanks, and is on the whole good.

The natural resources of the Colony are great and may be classed under four heads.

Agricultural Resources

At present the sugar cane, with its products, is the most important of the agricultural resources—Demerara crystals are world renowned. In round figures British Guiana exports yearly about 114,000 tons of sugar, 36,00 casks of molasses, 2,500,000 gallons of rum and 12,000 tons of cattle food prepared from the refuse products of the sugar cane. No visitor should leave the Colony without inspecting one of the great sugar estates.

The next important agricultural industry is that of rice growing, rendered possible by the highly successful and

advantageous system of East Indian Immigration.

The enormous area in British Guiana, pre-eminently suitable for the cultivation of rice, will enable the Colony to become the granary for the West Indian Islands when the cultivation of Sea Island cotton attains the great development which appears to be in the near future for it.

Cocoa planting is an industry of some promise in parts of the Colony, but unfortunately it requires for its successful installation command of more capital than the small farmer usually possesses. At present only about 2,000 acres are planted in cocoa. Their yield is mostly used for the local demands of the Colony, and thus the export is only from 400 to 500 cwts, per annum. The exported bean, however, fetches a high price—the cocoa grown in the Colony containing a somewhat larger proportion of alkaloids than is usually the case. This is an advantage to the manufacturer as it allows the addition of more starch and sugar in the prepared product.

One of the most promising of the Colony's agricultural resources lies in the cultivation of bananas and limes. Limes grow remarkably well on all the lighter soils. The trees are free from disease and bear heavy crops of large thin-skinned juicy fruit. The cultivation of limes and bananas is an industry peculiarly well suited to small land owners, and with improved transport facilities British Guiana will become one of the most important producers and exporters in the world of these much appreciated tropical products.

Forest resources

There are practically unlimited forest resources in British Guiana. Their profit-

able development awaits only for better transport facilities. Of the many valuable timbers the only one which is exported to any extent is greenheart, of which some 200,000 cubic feet are sent away annually. Crabwood is also in great demand and finds a ready market. Certain it is that in view of the rapid exhaustion of the forests of North America the forest wealth of British Guiana will ultimately become an imperial asset of the utmost value.

Immense interest has of late been taken in the collection of balata and the production of rubber. Several English Companies have recently been formed with large working capital to acquire suitable lands for the development and furtherance of these pursuits. With the high and increasing price of rubber and balata capitalists would do well to turn their attention to British Guiana before the boom is over, as there is room still for a few well organized companies.

Mineral resources

Up to the present time only a comparatively small portion of the whole Colony has been carefully searched for auriferous deposits, and there are vast tracts of land still unexamined. But the already proved gold bearing districts cover an area of about 4,600 square miles. Under tropical conditions all rocks, especially the basic ones, which largely prevail in British Guiana, are subject to very rapid chemical decomposition and resultant degradation. Consequently there is not a doubt that the river gravels will yield a harvest of prodigious value when dredging operations upon a large scale are undertaken. Meanwhile the gold industry is in the hands of negroes and small capitalists, who, since 1884 when gold was

first exported, are responsible for raising some £7¼ millions sterling of the precious metal. Most of the gold at present comes from "Placer" or surface washing, worked either by hand or hydraulic power, but successful deep mining is now in progress. Diamonds, although of small size, have been found near the Putareng Creek of the Hazaruni River. Since 1900 "placers" in the neighborhood have been more or less diligently worked, with the result that about 740,000 stones weighing 49,000 carats and valued at £68,000 have been declared for export from the Colony. Diamonds have also been found elsewhere, but at present only the Putareng district is a recognized diamond field. These two industries are mainly in the hands of American capitalists who are responsible for the recent formation of not a few companies.

Power resources

The description given of the great rivers which traverse the Colony will naturally have directed the attention of any engineers who may read it to the remarkable development of power-resources in the Colony. Hitherto these resources have received but little attention although they are or should be among the most valuable the Colony possesses. If only the case of one fall is considered a fair opinion can be formed of the amount of power which runs to waste every second of time. The Potaro River at the Kaieteur Fall is from 350 to 400 feet in width, and even in dry seasons has about sixteen feet in depth of water a little distance back from the edge of the fall, whilst its channel in its upper course, a mile or so from the Kaieteur, contains a depth of some thirty feet. At the Kaieteur this large river falls vertically in one vast curtain-like stream for a depth of 741 feet, and

in the distance of about three miles from the foot of the fall descends between eighty and a hundred feet lower in a series of cataracts. The main fall alone can supply enough energy for many industrial undertakings, and it has been calculated by a most competent authority that at present there is running to waste at the Kaieteur probably as much energy as is consumed in the cotton industry in the neighborhood of Manchester in England. There are in addition many cataracts of far greater width than the Kaieteur which extend for many miles along other rivers.

The utilization of these falls and cataracts for the development of electrical energy to be employed as power in quartz-mines and crushing mills, in the pumping engines of hydraulic installations for the working of the very exhaustive placer deposits of the colony, and for the utilization of the timber resources of the vast forests may be to a certain extent a dream of the future, but if ever it is realized a rapid development of the resources of the interior of the colony will take place, and British Guiana will have well proven its claim to its title of "The Magnificent Province."

Some of Its Attractions

Georgetown, the capital of the Colony, is a strikingly picturesque City, intersected by canals, on which the glorious Victoria Regia flourishes. The first impression which it conveys is that of a western city in the United States, while the canals remind one also of Holland. Water Street, the principal business quarter, which runs for a distance of nearly two miles along the right bank of the Demerara River, is for the greater part a wide and important thoroughfare,

bustling with life and activity. Along the wharves, or stellings, vessels discharge their cargoes, no less than fifteen regular lines of steamers touching at Georgetown. In the large stores, which line the street, anything within reason in the way of luxury or necessity which could be desired by visitor or resident can be obtained.

Further back from the river front, to a distance of about a mile, are the residential parts of Georgetown. The houses, standing in gardens, replete with tropical trees and flowers, are mostly raised on pillars, so that the inmates may better enjoy the cool sea breezes which, for the greater part of the year, temper deliciously, night and day, the tropical heat.

Behind, again are the botanical gardens, laid out with greatest skill and forming a delightful retreat in the cool of the afternoon. The excellent band of the local militia plays there on stated days. Close to the botanic gardens is the cricket ground of the Georgetown cricket club. The pitch is excellent, and here cricket, tennis and croquet are played practically all the year round. On the western side of the botanical gardens is the D'Urban race course, where twice a year race meetings are held, which are largely attended by all sections of the community. To the north is the race course of the Demerara turf club. Limited, where in future all race-meetings will be held.

Georgetown can boast of one of, if not the best, social clubs in the West Indies. This is the Georgetown Club, which owns a handsome building in an excellent central position, with a first rate ball-room

attached to it. Its hospitality is proverbial and the open sesame of a letter of introduction to one of its members secures the freedom of the club house during the period of visit. There are good hotels and boarding houses, and the Royal Agricultural and Commercial Society have a large general library and reading room, to the privileges of which accredited visitors are admitted. A free public library, the gift of Andrew Carnegie, the American philanthropist, has just been erected and thrown open to the public.

New Amsterdam, the capital of the Country of Berbice, is the next town of importance. It is connected with Georgetown by the line of the Demarara Railway Company, the first section of which was opened to the public as early as 1848 and is noteworthy as being the Pioneer Railway in South America.

From Wismar, about seventy miles up the Demerara River, a light railway runs across to Rockstone, on the Essequibo, by utilizing which the Kaieteur Falls come within easy reach. Arrangement for boat and boat hands can be made at Rockstone, the whole journey, to the stupendous falls and back, being accomplished in a fortnight or three weeks. Should, however, time not permit of this trip, a good idea of the river and forest conditions of the Colony can be obtained by taking the steamer from Georgetown to Bartica, a small town, the centre of the gold digging and wood cutting industries of that district. The fares are cheap and excellent accommodation may be obtained on board the steamers of Messrs. Sprotons, Limited, which are subsidized by the Government for this purpose.

ABRAHAM VANIER

What do We Know about Iceland?

Did you ever know that when God created the world he stopped with Iceland? Yes, that is what the geologists say, that Iceland is the youngest child of Mother Earth. Do you know that Iceland possesses the distinction of having maintained a republic for a longer period of time than any republic in the world up to the present has existed? This is true! Our earliest authentic records show that in the year 874 some Norsemen came to this land and found it most inhabitable. The first settlers praised the fertility of the soil and were soon followed by a great number of their countrymen. These were for the most part rich Norwegian chiefs who had fled from the tyranny of their King and settled in this new home. At about the same time a number of Celts emigrated into Iceland and mixed with the Norsemen. The fusion of these two elements produced a vigorous nation—the Icelanders.

The first settlers were heathens but in the year 1000 Christianity was introduced by the Althing. The Althing? Yes, Iceland had been almost from its inception a republic. It had a Parliament and that was called the "Althing." This political body constituted the highest Court of justice in the country, together with its legislative assembly. It was presided over by a Speaker, whose duty it was to recite publicly the law. He was also the President of the republic. Violent domestic struggles, however, treachery and dissension in the ranks of the Icelanders favored the Norwegian

kings in their attack upon the republic and brought about a final conquest of the people in the years 1262 to 1264.

About a Century later a union was formed consisting of the countries of Norway, Iceland and Denmark, all three being ruled over by the same king and since that time Iceland has become subject to Danish rule.

Up to the 16th Century Iceland belonged to the Catholic faith. To-day, however, the great majority are members of Protestant churches.

In the literary field as well, Iceland has continued an almost uninterrupted progress. In proportion to the population it has produced more old and new literature relatively speaking than any other nation in Europe. About the middle of the 10th century various Icelandic scholars began to write instructive and historical works, among which the foremost place is held by the "Eddas," looked upon as gems of our literature and the famous Iceland "Sagas," which excite our admiration of the splendid heroes of the old age. In spite of the century of dependence under a foreign power, Iceland maintained its own language, which does not in any considerable degree differ from the old Norse language spoken in all the Scandinavian countries at the time of the early colonization of Iceland.

Awakened to the sense of its grievances by some patriotic men, the nation in the beginning of the tenth century, sought to shake off the fetters of the foreign power.

The first step toward political emancipation was the restoration of the "Althing," in the year 1843, which had been dissolved in 1800. In the year 1859 the Althing declared that trade with Iceland should be open to all nations, for until then and for a very long time this trade had been subject to the monopoly of Denmark, working an incalculable obstacle to the material progress of the country. After many years of struggle for constitutional rights, the country at last obtained this right in 1874.

Political conditions in Iceland were greatly improved by the granting of additional concessions in the year 1903, but in spite of this amelioration of political liberty the struggle is far from coming to an end. Although Iceland counts but approximately 80,000 inhabitants, there are numerous political parties in the country, uniform in the contention that Iceland has undisputable moral and historical right to an unlimited independence.

The principle occupations of the Icelanders are fishing and breeding of cattle and sheep. The total value of exports has risen to more than ten and one-half millions of Kroner, and the fact that the Icelanders are a very thrifty people is evidenced by a total saving bank deposit of more than three million of Kroner.

The country is very thinly peopled and the towns are few and small. The capital of Iceland is Reykjavik, with little more than 10,000 inhabitants. Here are located the residences of the government officers and the principal schools and museums of the country. Three other cities may be

mentioned as places of importance next to Reykjavik namely, Akureyri, Isafjorda and Seydisfjorda. Being a very mountainous country, the centre of the island is a table land consisting of glaciers, sands and uninhabitable tracts of lava. The coast, however, contains many fertile strips of low land, which in many places extends far into the country.

Men and women who cannot read and write their mother tongue with facility are rarely found in Iceland, and this speaks well for its state of education. There are at present about 40,000 Icelanders living in America. They speak Icelandic to each other and print many Icelandic books, papers, and periodicals.

As a tourists country it merits to be classed as the equal of Switzerland and the southern countries of Europe. True the country is somewhat rough, wild and barren, but, my dear reader, pay a visit to Reykjavik in the month of July, and when you have seen one of those evenings when all the sky is aflame in its glory with a firey red at the western horizon tinting into a straw color in the east, you will be convinced that Iceland is one of the most beautiful countries in the world. Pay a visit to Pingvellir, where the Althing used to meet centuries ago, and observe the strange formation which nature has placed upon these beds of lava. Pay a visit to the Geysir, the most famous hot spring in all Europe, and don't forget the Gullfoss, that wonderful extensive waterfall which makes its way over rocky beds of lava. Last, but not least, you will be interested in visiting Hekla, the world famous volcano.

Come to Iceland in the summer-time and travel through the country on a nimble footed but strong Iceland pony along roads and tracks where man has

supplemented the wiles of nature in order to create a passage and you will never forget your visit to Iceland.

S. EINARSSON



Literature and Life

Everyone who has been in the habit of using a good library must have thought at some time or other as he glanced along the serried rows of volumes on their shelves: What good is it? What have all these done for me? Do I enjoy life any the more because I have read this or that? Am I any the better than my friends who never open a book?

The first answer is obvious. Reading is the most innocent of all pastimes. If you have enjoyed yourself no one can reproach you; you have done no harm. Your pleasure has not been taken at some one else's expense. And your pleasure has not only been great; it has also been increasing. You tend to enjoy yourself more in your pursuits, while your friends tend to enjoy themselves less in theirs. Intellectual pleasures always increase with what they feed on. The more you read the more you want to read. Every volume you peruse suggests other volumes. Off every literary high-way run side paths, which in turn have outlets and bye-ways of their own. You can continue your journey on the line you have originally chosen, or if you will, diverge from it down any of the innumerable openings that invite you on either hand. You begin perhaps with a poet. An allusion puzzles you and you take up

a contemporary author. The two suggest a third and a fourth. You begin to have a general view of their bearing on each other, and turn to a history to confirm your impression. The life of the country is so inter-twined with the lives of neighbouring countries that you are enticed into their histories; and so, by insensible gradations, you are led from a volume of verse to considering the end of man and the fate of empires. At every step fresh views are opened to your eyes; new pleasures await you at every turn; and your appetite for reading ceases only with your appetite for life. But the pleasures of the body are soon satiated. You can eat and drink no more. The mere flight of time takes quickly with it the capacity for such enjoyment. At each stage of existence we drop some power of sensual enjoyment. The eye dims and the muscles stiffen, and the limbs grow feeble and desire fails—and what then is left? Who would look forward to an old age bereft of all gratifications except food and sunshine?

Beyond, however, the mere pleasure of reading, there is still something more. After all, life is for living, and the real purport of great literature is to help us to live better. Literature is the

experience of the past, put on record in imperishable shape for our guidance in the future. To reap the full advantage we must learn to read in the proper way. It is possible, and it is unfortunately only too common to read without reflection—to read with the eyes while the mind is unexercised and vacant. Reading of this sort, beyond the amusement of the moment, is worthless. You might as well be counting the number of words in a page or the number of pages in a book. Food for the mind, like food for the body, must be digested before it invigorates, and it must be chewed before it can be digested. We must consider the words of others in the light of our own experience: not blindly accepting the teaching of greatmen because they are greatmen, or blindly rejecting it because it is not at once to our taste. We do not want to be a mere foolish echo of other men's opinions. Such an attitude is unworthy of the dignity of a thinking being. Our thoughts may be moulded from the gold of greater minds but they should be stamped with the seal of our own character. We must try everything and hold fast to that which is good. What may have been right for other generations may not be right for ours. And it is not until we turn ideas over in our minds, testing them against the stock we have already acquired that we know what to select and what to reject,

Nor even then have we done everything. Our knowledge may be wisely chosen, picked to suit our own needs,

dovetailed into the framework of our own thought, but it will avail nothing until it is applied. It is not sufficient merely to transmit the ideas we have inherited; we should put something of ourselves to them to swell the common store. If our training and education are to make future ages our dobtors we must bring them to bear on the life around us. Each generation has its own difficulties to face and its own problems to solve. The man who can focus upon such problems the experience of long buried centuries, sifted clear of all that is trivial and accidental, and purged of all error by constant reference to the facts of to-day, is the man who is really doing something for his own nation and the world at large. That, in the long run, is what books are for. "Life," says Herbert Spencer, "is neither for Work nor Play; but Work and Play are for Life." And so says the latest philosophor to grapple with the ultimate issues of humanity—M. Henri Bergson. "Knowledge is for Life not Life for knowledge." To the same end, all activities are directed. Science and Art strive towards the same goal. The increasing purpose that runs through the apparent perplexities of the world, choosing and discarding, creating, moulding and destroying mankind, handle all its instruments with impartial freedom. In Literature we find the history of the experiments of the past; and by its means we all can hope to take a part in the creation of the future.

F. C. MOORE



How the World Goes

STILL NOT A BOY

Mr. Asquith, though not hopeless, is at least confused at the grave situation. The Conservative party already are playing pranks with Mr. Asquith's so-called 'nervousness' to have yielded to the threats of the labor-mob. The Minimum Wage Bill was read for the second time with success, in spite of the old Conservative Champion, Mr. Balfour. Five and two shillings for adults and boys are to be, in all probability, the minimum standard which may go up to seven or eight shillings as the conditions in various districts vary. The miners demand universal Minimum Wages to avoid ill-treatment at the hands of their employers. The coal-owners do not want the Minimum Wage legislation or if at all, it should be as low as possible.

To the close student of English politics the shifting scenes of social outbreaks in England are but indications of the reign of slow but sure socialism. The name of Lloyd George is intimately associated with it. To many, the so-called liberal extremism of Campbell-Bannerman's Ministry was too much, though all of us enjoyed the late Premier's courage and good sense. Mr. Asquith after Bannerman looked in the eyes of many liberals, rather tame. Then Lloyd George was yet conceiving the great "Insurance Act." Asquith's Ministry perhaps would be, as it now stands, an object of admiration to Campbell-Bannerman, if he were alive. It has crippled the power of the Peers, it has

secured Insurance against poverty and sickness. To-day, it again has successfully passed the second reading of the Minimum Wage Bill. Is this not Socialism?

The laborer has realized the dignity of his work: still more, he has found out the true value of his work in the actual production. He fights for the legitimate share of the profits: the high-handedness of the employer will not be tolerated by him any longer, only on the ground that the former was enjoying greater benefit from the past. The laborer wields a mighty weapon to enforce his terms of greater wages, juster treatment, and better regard. The organising capacity of the employer in Industrial matters, has been availed of by the laborer against him to compell him to the wishes of the employees, at the risk of great loss to himself, to his country's trade and to the inconvenience of all concerned in consuming the produce. The obstinacy of the employer or the revolt of the employee demands the state interference for amicable settlement, is a settled fact. Mr. Asquith's troubles in the coal-miners strike this month clearly indicates the growing power of the laborers and the gradual evolution of England from Democracy to Socialism.

ANGLO-GERMAN RELATION

The biggest thing threatening the peace of Europe is the Anglo-German cordiality. What goes by the name of 'German Scare' is a matter for extreme anxiety to the English Minister; it seems as though it is

no 'scare,' but it is a fact. The minor events of European politics, though not very serious by themselves, yet portend impending breach of peace: perhaps each party is taking breath before they jump to bring about the thing feared. The period of suspense causes on each party brain-fevers and nerve-agitations.

The eye of England is, as ever, on the particular item of German Naval Estimation. Germany frolics, as it were, with Great Briton by increasing it each year, to enjoy the fun. The construction of some more *dreadnoughts* again brings down the wrath of Great Briton on Germany, in the name of Universal Peace, Morality and what not! The English Minister cries hoarse from housetops on the immediate necessity of more *dreadnoughts* lest they should perish as the first naval power by unpleasant displacement.

The recent pronouncements of Mr. Churchill on German relationship shed diverse lights on England's diplomacy and statesmanship. The determination to rule the sea at any cost, yet in no way offending the susceptibilities of Germany, and the spirit of self-defence which prompts England to increase the navy by two-keels-to-one-standard reign supreme so that, for aught, England is prepared to fight tooth and nail to maintain her place in the scale of nations. Mr. Churchill says:

"We must never conduct our affairs so that the Navy of any Power shall be able to engage us at any moment with any reasonable prospect of success. If this is insular arrogance, it is also the first condition of our existence."

Another difficulty of England is, that, as a first power, she has to answer any increase of navy of any nation by a counter-increase in her navy in order to keep up: among them. Germany draws more attention of England in the naval preparation. In a frenzy, the rivalry is kept up unmindful of the consequences of cost. The citizens may starve, the peasantry may vanish, but more *dreadnoughts* in the dockyards must they have: this is the state of the head-long rivalry of Germans and the English.

Mr. Churchill in a suppressed appeal exhorts that German Navy is a luxury and the English navy is a necessity. In a reconciliatory tone, he says "we seek no new groupings of the powers." Again Mr. Churchill would allow none to underestimate the strength of the British Navy. "The rumours," says he, "which have filled some of the newspapers during the last two months that the navy was last year unprepared, were absolutely baseless." Mingled sentiments of hope and fear, defiance and entreaty, are noticed in the Minister's utterances.

England is in a fix and Germany has understood her. Being in the zenith of power England cannot look with ease at the increase of German armaments. Again, considering the heavy burden upon their resources depriving even the scanty livelihood of her citizens, England cannot be adding more and more pressure upon her over-taxed resources. 'To be or not be' is the problem for England to solve. If her Navy lives, her people cannot; if her people were to live, her Navy must diminish in size.

WHO COMES NEXT?

Mr. Taft is becoming more familiar with the people which breeds in them contempt. Mr. Taft is clever, but the people of the United States want a President who is new. Mr. Roosevelt is there, but he is a man of self-respect who thinks highly of himself. Many Republicans promise him votes but he is not confident of their numbers. He would not risk his reputation. If he wins, that is another matter! All that one is afraid of is defeat. One can make Mr. Roosevelt stand as a candidate but none can assure him of the whole republican votes even; the democrats are sure to vote against him. Perhaps, Mr. Roosevelt may try his chance once more. There is Mr. Bryan who is a Democrat and an able man too, but he is not a winning man: all like him, praise him and in the end leave him to himself. That is not inspiring, anyhow, to Mr. Bryan. Perhaps, defects might have taught him to be sparing in his attempts: what the moment suggests—the glory of Presidential *Gadi*—is left to events.

There is Mr. Woodrow Wilson, another democrat, who, by his learning, and wisdom, has shone appreciative sympathy to the wishes of the people. He is already a Governor of one of the States of the Union and has favourably impressed the literate and illiterate. He is sure to stand and chances are for him: yet chance is chance, no certainty about it.

A FALL OR NOT

Among undeserved rejections, the Education Bill of Hon. Mr. Gokhale is one.

Whenever Mr. Gokhale moves a resolution, or seconds or supports another, his arguments present so rigid a closeness and depth of forethought that they demand much brain-racking on the part of members to get up some reply to refute his weighty thoughts. Every Government Member, while he praises Mr. Gokhale for his elaborate schemes, disposes him off in a trice, as if the arguments were petty. Perhaps to engage in replying his arguments would result in utter hollowness of effect as many of them are!

The Education Bill of Gokhale does not only make him a great debater and a great scholar, but it unveils to us his genuine patriotism and true knowledge of the country's progress. His are not methods to attain results of doubtful character. He believes in the efficacy of education. He believes that education is the corner-stone of progress.

If the Bill were to have lost by official majority alone one can understand why it was lost. If non-officials crowd to increase the number of official votes in throwing out the Bill we do not know what to say. A new Education Bill ought to be introduced in the Council next session to educate those non-official members who rejected the Bill, in elementary politics and first principles making up the progress of a country. The value of education to the masses must be made known to their realization.

It is needless to comment on the soundness of the Bill, on the masterly presentation or on the inadequate reply it received. If Sir H. Butler attacked it on the ground that the people were not

homogenous, at least to make them what he thinks they are not. the compulsion clause is necessary. If it is objected on the ground that the establishment of more schools is the proper remedy rather than compulsory education, Mr. Gokhale would add, that in order to remove the apathy of parents compulsion is necessary. By the introduction of the Bill in the Council Mr. Gokhale did not mean, in spite of its wide support, success. Its rejection, in the teeth of strong official dissent, did not either mean humiliation.

The Government is indebted to Lord Morley; but for him the Education Bill of Gokhale might have been a standing enactment. He curbed the reigns of popular majority by securing official supremacy in the Council and the weapon was well used now in times of need. Perhaps Lord Morley was not aware of the non-official members who played second fiddle in the recent debate on Education Bill. What the Bill means to us is that we have measured our strength. A fall or not a fall, we cannot say.

WHAT TO SAY OF IT?

If a number of Bills were thrown out in the Imperial Legislative Council this session, the reason is that the Supreme Council holds the official majority. If some Bills are rejected in provincial Legislative Councils, it may be reasoned that some non-official members joined the official ranks. But we cannot understand what to say of it if a Bill shares defeat when it is backed by non-official majority!

The Hon. Mr. T. V. Seshagiri Ayer's motion for more grants to secondary

schools, in spite of non-official majority, it was said by the Member in charge, would not be given effect to. This is as strange as it is against the spirit of Lord Morley's Reforms!

SAVE ME FROM MY FRIENDS

Mr. Keir Hardie in a frank manner, perhaps to the utter disregard of the feeling of the Maharaja of Baroda, depicts him as the true Mahratta Prince, manly, etc., in reference to his behaviour in the Delhi Coronation. The apology of the Maharaja is sufficient explanation for his untoward behaviour. But Mr. Keir Hardie scents something more in the behaviour, in spite of the apology-letter from the Gaekwar. How far Mr. Keir Hardie is justified in giving vent to his transcendental vision, is questionable! If every guess turns out true or if every truth guessed, were to be published with little regard to evidence, perhaps the world will abound in traitors, tyrants, liars and cheats! With great deference to the judgment of Keir Hardie, we venture to say, that, in his zeal to help the Mahajaja, he has betrayed him to unnecessary comments. Evidently he has driven the Gaekwar to go to the extent of saying "Save me from my friends!"

That the Gaekwar, is an independent prince of light and culture is beyond doubt. His administrative capacity and praiseworthy motive to rule well and to the benefit of his subjects serve as models for other princes to copy: but to think of disloyalty on his part is inconceivable.

It is still more unreasonable to submit him to calumny even after he gives out what he meant. His recent Sedition Act

is a measure which shows his loyalty. As a precautionary measure the Gaekwar has introduced in his state—this sedition act. His zeal to uphold the cause of British Government never languishes.

NO WILBERFORCE YET!

Labor abroad fights to the last man, its right: while in India, laborers, like beasts of burden, are lured away to far-off lands on contract for certain number of years at certain wages. The worst is that the laborer is taken to a British Colony and only there he receives, instead of the tempting mighty penny, hard kicks! Still more is the climax heightened when we read the speech of Mr. Clark who defends the mal-practice.

One feels ashamed to think of the indentured labor-system, the ill-treatment, and the degradation to which the Gospel of Christ and high civilization has descended. The cruelty and selfishness of the system defame the noble endeavours of high-minded English philanthropists, and point out to the man of sense, that under Liberty we are Slaves, if ever Liberty enslaves! The agents here promise a heaven in Natal, Mauritius or British Guiana, but after the landing, they are shown an experience which outwit infernal torments. The system is fraught with evil consequences to such an extent as to lower the Indian, in moral, social and economic points. Mr. Gokhale's speech in the Council represents the true picture. It runs:

"Those who were recruited under that system bound themselves first to go to a distant and unknown land of which they

had no idea, of the language, life, customs and usages of which they were totally ignorant, and where they had no friends or relations. Secondly, they bound themselves to work there for any employer to whom they might be allotted, whom they did not know personally and who did not know them, and in whose choice they had no voice. Thirdly, they bound themselves to live during the period of indenture on the estates of their masters unable to absent themselves or even to go on short visits without a special permit and compelled to do such tasks as might be assigned to them, however irksome they might be. Fourthly, they bound themselves to belong to their masters for a period, generally five years, during which they had no power to withdraw voluntarily from the contract. Fifthly, they bound themselves to work for a fixed wage during the time which was invariably lower, and in many cases very much lower, than that paid to free labour around them. And sixthly and lastly, and that was the worst feature of the system, they were placed under a special law never explained to them before they entered into the agreement, which threw a criminal liability on them for the most ordinary breaches of the contract in place of the civil liability usually attaching to such breaches. Thus under that law they were liable to imprisonment with hard labour not only for fraud, not only for deception, but for negligence, carelessness and — would the Council believe it?—even for an impertinent word or gesture to the employer or his overseers."

Topics of the Month

REMARKABLE INTER-MARRIAGE

Mr. Lionel Henry Mander of Wolverhampton, one of the owners of the Famous "Taint and Varnish Business of Mander Brothers on the 21st of last month was married at Calcutta to Princess Prithiva, the highly accomplished and remarkably handsome second daughter of the late Maharaja of Cooch Behar. The match is unique and exemplary one, as it departs from the common Aryan Custom. While the marriages among the different castes of the Hindus, are hardly a realized fact the change introduced by the young Princess brings out the potent but common-place idea. "where hearts meet other shackles hinder not." What is strange is that the Princess should be attracted by an English youth in preference to others in India! This fact clearly shows the thorough familiarity of the Princess with the English life, as it really is.

A GREAT SACRIFICE

In spite of incessant harping of Western Materialism the religiosity of the Indians is as profound, it is as virtuous. On the 3rd March there was celebrated at Madhubain with great eclat, *Chatus-Charan-Yajna* by the Maharaja Bahadur of Durbhanga. Fifty thousand people flocked every day to see the Maharaja undergo all the ordeals prescribed by Sastras were striking. Four hundred milch cows were presented to Priests. The hymn-chanting, the Sacrificial fires, the congregation of Pandits and the crowd who walked all round to see the great religious revival. It is extremely religious on the part of the Maharaja of Durbhanga to have brought back to our memory the old days of *Vashista* and *Visvamitra*, in these days of chinney-smoke and road-dust.

INDIANS IN LONDON

Miss Glorenc Barkero B.A., writes that Mr. K. N. Das Gupta with the help of Mrs. Brown Potter and Viola Tree staged 'Buddha' an India Mystery Play to an English audience. Sir E. Arnold's masterpiece well received at the hands of Mr. S. G. Boses, dramatic version. "If the average production on the English stage," says the writer "all told, could reach this level we would be a nobler nation." Perhaps the oriental reverence and religious feeling might not be much to the taste of the present-day public.

THE HON. SIR JAMES MESTON, K.C.S.I.

With great pleasure the United Provinces would welcome the Lieutenant-Governor-designate, in the person of Sir James Meston. As all Civil Service Members, Sir James started as Assistant Magistrate, Joint-Magistrate and had sufficient experience in Judicial, Executive and Settlement work. He was Director of Land Records and Agriculture and then was taken as Financial Secretary. His Financial grasp was so thorough, his debative power was so fine, his sympathy with Indian members of the Legislative Council was so remarkable, that he would be undoubtedly welcomed by the people of United Provinces on whose destinies he is asked to preside. A regime of prosperity would it be, no doubt.

THE HON.

MR. P. S. SIVASWAMI AIYER

The second Indian on whom the choice has fallen to the position of Council Membership is the Hon. Mr. P. S. Sivaswami Aiyer.

The brilliancy and emotional temper of the late V. Krishnaswamy Iyer is counter-balanced by sound judgment and calm-recititude of Mr. P. S. Aiyer. Mr. V. Krishnaswamy Aiyer had many admirers and to them, like of him, is hard to find. To those who have confidence in the celebrity of high thinking and plain living, the pure life and patience and steadiness of Mr. Sivaswamy Aiyer cannot but be of high regard.

"Would he pull on well in the council, as did his predecessor?" This is the common inquiry of the populace. It is rather hard to say 'ye' or 'nay.' Mr. V. K. Iyer is not P. S. Iyer or *vice versa*. The latter cannot be like the former. The pressure of the moment will not sway Mr. P. S. Iyer nor will his emotion carry him too far like his predecessor into a cause, neither would he ever retreat if once he fixes his stand. One thing, of all others, is that under Mr. Sivaswami Iyer the claim of the

people will receive the best, though not lip-consideration. He would not be dragged to extremes is certain but he would not betray the people's cause is still more certain. An honest upright, cool man of high character!

THE HON. JUSTICE T. SADASIVA AIYER

A fit man in his place! Years of experience in lower service in the Judicial Department, made him deserve the high place of Judgeship in the Madras High Court.

Again, here is an instance in which we find a man of talents, high character and calm judgment deserving what is due to him, in consideration of his marked abilities. The Hon. Mr. T. Sadasiva Aiyer is a man of learning and extremely sympathetic towards sufferers. Justice at his hands will find an impartial possessor: the impartial public judgment rejoices at his elevation to the Judgeship of the Madras High Court.

Review of Periodicals

A GHOSTLY REMINISCENCE

In the current member of the *Cornhill Magazine* Mr. Richard Curle, writing on "Our Quicksand Years" gives us interesting reminiscences worth careful reading. Of them is one of a ghostly type which we have no doubt will interest our readers:

The wood had grown much darker—it seemed to him, abruptly. And, in its depths, grave sinewous forms appeared to flit about

in a grave silence, like ghosts haunting the places of their desire like memories roused from the coma of their long oblivion. And suddenly Duncan trembled violently and crouched down closer to the wall. The quite of a summer evening, advancing into a night of stars, surrounded him with its grey and dwindling dusk. He did not dare to move. He knew that behind him, across the field, his two brothers were advancing

between the stocks of corn. Mysteriously, without a sound, they were approaching; the dead brothers whom he loved—and all at once, feared beyond words—the brothers risen out of the sleep which should have no awakening. What would they look like? How frightful! Horrible phantoms! ‘Dead, dead, dead,’ he kept murmuring to himself. What did they want with him? They must be quite close—quite close!

He could bear it no longer, but, springing to his feet, turned towards the field and shouted, “Keep it there; don’t come near me.”

Under the mild twilight the field lay calm and empty save for the stocks. There was a frightened whir of wings, and that was all. The unfolding light wrapped everything in a universal sombre tint; the sun had disappeared long since below the horizon. For a moment he stood there staring round him. And in that moment the illusion faded away from his brain. Leaning his head against the wall, he burst into tears of agony.

‘Forgive me my brothers,’ he prayed; ‘forgive me, forgive me, my dear old fellows, forgive me.’

Nothing resounded by a faint sighing within the wood, a sighing as of regret for what is past and can never return. An immense loneliness surged up within his heart. He seemed to be tasting the bitter dregs out of a cup of wine that has all been drunk.

AN HISTORIC GAME OF CHESS

Sir Henry Lucy’s reminiscences are ever refreshing, if not soul-stirring. His “Sixty years in the wilderness” appearing in the *Cornhill* keeps the reader in healthy mood. He thus writes of an historic game of chess:—

In Wemyss Reid’s ‘Life of W. E. Forster’ there is an interesting excerpt from

Forster’s diary under date June 15, 1872. It describes how the Cabinet met at noon, expecting news of the results of the arbitration of the Alabama Claims then going forward at Geneva. Ministers waited about till it was time to go down to the House of Commons, the Cabinet being meanwhile adjourned till half-past five, by which time questions would be over, and it was possible that the looked-for telegram might have arrived. On returning to the Council-room in Downing Street there was still no news, and having exhausted topics of conversation. Lord Granville suggested to Forster that they should have a game of chess. Accordingly they took out three chairs on to the balcony at the back of the Cabinet-room, one for each of the players and one to hold the chess-board.

‘We had three games,’ Forster wrote in his diary, ‘and, alas! he won two of them.’

Still there was no news, and after, waiting about till midnight, expectation was given up for the day.

Wemyss Reid told me that, shortly after the publication of the memoir, he received a curious and interesting confirmation of the accuracy of the incident described. A gentleman in the Colonial Office, looking out of the window which commands a view of the terrace, he held the Cabinet Ministers stroll out, Lord Granville and Forster sitting down to play chess. Knowing what they were waiting for, and how historic was the occasion, he made a sketch of the scene, of which he sent Reid a copy. It shows Granville and Forster at the game, Gladstone, in a very tall hat, gravely regarding them.

There are more or less easily recognisable portraits of Lowe, Cardwell, Selborne, Bruce, and Stansfeld, who with his goat’s beard looks more like a Yankee than a

Britisher. The sketch is interesting, especially for Cabinet Ministers, who are reminded that even the terrace behind the house in Downing Street, though screened from the gaze of passers-by, may be overlooked from some of the neighbouring offices. The sketch was made by Mr. E. Fairfield, and is reproduced in Vol. II of Sir Algernon West's *Recollections*."

GOETHE'S RELATION TO WOMEN

The interesting serial articles on the above subject that has been appearing in the *Open Court* was brought to a close in the February number. The writer remarks that while at different times Goethe cherished several friendships with different women, and while his poetic nature seemed to need a stimulation in different ways and by different characters, he longed for an ideal monogamy in which all his friendship and love would be concentrated on one woman, but fate did not grant him this boon. Goethe was human, and his life, his passion, his interests and his work were thoroughly human. We will not make out that he was a saint, but grant that he had human failings. The writer goes on to add that Goethe's failings had no trace of vulgarity and that his character was much purer than that of many a saint whom we know not in his sins but only in his contrition and repentances. Goethe did not want to be anything but human and so he portrays his humanity without trying to make it appear different from what it was, and with all his short-comings we must come to the conclusion that his humanity was ennobled by all the considerations demanded by reason as well as a respect for the rights of others. While he did not hesitate to enjoy himself he never lost self-control nor did he ever do anything that had caused remorse.

A PLEA FOR INDIAN ART REVIVAL

It is a significant fact that signs of national revival of the Indian art are visible of late in this country and on this subject there is a remarkable article in the current number of the *Dawn Magazine*. Art in India not only as a thing of luxury but in a comprehensive sense as including architecture, handicrafts, etc., has evoked the sincere admiration throughout the civilised world as showing life and vigour and the writer taking advantage of the transference of capital from Calcutta to Delhi as a strong basis asks the Government to give the Indian artisans an opportunity of demonstrating the inherited skill of Indian workmen ship. At Delhi at present, the writer says, there are neither buildings suitable for the purposes of a modern government, nor place for the Viceroy when he changes residence, nor hall of audience worthy of the great Durbars. A new town must spring into being about that foundation-stone which the King laid and thus there arises an unequalled occasion for showing that Eastern art is not dead, and British power has the good sense and generosity to acknowledge the fact. A large number of Indian Master-Builders are yet to be found in the provinces around Delhi and what they want is stimulus and encouragement. The Government cannot hope to get a better opportunity than now to show their appreciation of, and their encouragement to, Indian handicraftsman. By this encouragement they actually put life into the dead bones of Indian art which can yet show national life.

INDIA'S EPIC

Prof. Jadunath Sirkar writes a very brilliant article in the *Modern Review* for March on 'India's Epic.' "Poetry," says the learned Professor, "may be divided into two classes: some of them are the individual utterances of their authors, others breathe the voice of a

large community." The writer distinguishes the work of a poet who writes from his individual standpoint from that of another who writes for the whole community which lives as the 'eternal property of man.'

The Mahabharata and the Ramayana unlike Homer's who merely gave voice to his country and age, are not only mere Epics. They are the eternal history of India which scarcely changes with the "passage of time." "The *Ramayana* does not proclaim the glory of physical prowess—its main theme is not the description of battles. The chief peculiarity of *Ramayana* is that it has shown the story of a household in a superlative form. The *Ramayana* is ever showing as a picture of those (ancients) who thirsted for the nectar of the Full, the Undivided. If we can preserve our simple reverence and hearty homage for the brotherliness, love of truth, wifely devotion, servants' loyalty depicted in its pages, then the pure breeze of the Great Outer Ocean will make its way through the windows of our factory-home."

TWO HINDU WIDOWS' WORK FOR WOMAN UPLIFT

Mr. Saint Nihal Singh in the *Hindustan Review* for March writes on the work of two Hindu Widows in the uplift of Women. These two widows gave to the establishment of *Vanitha Vishram* near Surat, whatever was left as their property. Prof. T. K. Gajjar's eminent help towards the aim of the charitable widows, both by money to the extent of Rs. 40,000 and advice, is really praiseworthy. The writer adds, "as its name implies, the institution was designed to provide a refuge for widows and other women who are promising but could not afford to pay for their education. All of them are provided with free board, lodging and clothes. Besides the widows, there are at present eighteen paying resident scholars. Nine married women have been admitted. Eighteen unmarried

girls in all have joined the Home." Since the '*Vanitha Vishram*' is economically independent, there is little difficulty to arrange for suitable practical training, of Knitting, Sewing, Crochet-work and Embroidery. The writer concludes: "The enthusiastic widows who are managing the enterprise have made up their minds to secure subscriptions to bring up the Endowment fund to at least 10 lakhs—and when there is energy and love as these two brave souls have displayed—in all probability they will accomplish what they have set out to do."

TEACHING OF HISTORY FROM ETHICAL POINT OF VIEW

The January number of the *Moral Education League Quarterly* contains a valuable paper on "The Teaching of History from the Ethical point of view," by Mr. G. P. Gooch, M.A. Only lately even in England the importance of Historical teaching, for character and citizenship, began to be realised. The old habit of regarding history as a sequence of happenings has slowly given way to the juster notion that it is the record and interpretation of the life of humanity. History no longer denotes a series of facts, names and dates, with little relation to one another which have to be learnt by rote, but a process of growth and development which needs to be traced and understood.

The teaching of history, Mr. Gooch says, from an ethical point of view may be discussed first with regards to its direct influence on character. In the next place, it teaches the existence of one moral code, a standard to apply to his own country, as well as to others, and thus disciplines and purifies his patriotism.

Thirdly, the study of other epochs, nations, races, religions, institutions and customs leads to a conception of civilisation as an accumulation of effect and achievement working along many lines, inspires gratitude, and

suggests co-operation. Fourthly, history is the great peace-maker, leading us to study the origin and strength of systems which we reject, and the better motives of men who were wrong. Thus history becomes as the

conscience of the world, just and wiser than any one man, without passions, fear or hope, an avenger of innocence, a witness for the paramountcy of principle over interest.

Review of Books

Select Essays of Sister Nivedita (Messrs. Ganesh & Co., Madras, price, Re. 1-8-0). This neatly printed book of Sister Nivedita must be in the hands of every true Indian. Sister Nivedita is a very learned, affable and sympathetic Lady; this alone may not give her special place nor does it in any way demand our attention to know her ideas. What makes us give high regard to her works is that she is an ardent Lady of Indian sympathies, testified and examined.

Her sacrifice to the cause of Indian salvation was as great as it was radical; her sincere devotion for India suggested right solutions to difficult problems which may appear to a certain section, to savour of pro-Indian sympathies; her views, most radical yet her methods were what commended to the respect of both Indians and Englishmen. To add to this, her essays brim with intellectual flights and suggestions. Her zeal to female education, Indian nationalism, and her intense desire to see Indians doing their duty in strict adherence to *Hindu Codes*, were eminently praiseworthy.

Evidently, her works deserve careful perusal from all of us as any other book identified with Indian interest. We congratulate the publishers on the excellent choice in having published the valuable book of Margaret E. Noble, on hand.

Principles of Biography: (By Sir Sidney Lee D. Lilt, Oxford, published by Cambridge University Press, Cambridge).

We acknowledge with thanks the little book, *Principles of Biography*, from the publishers and it is needless to say anything in way of commendation of the book. Sir Sidney Lee has done, in a masterly fashion, full justice to the subject. In a forcible language, the master hand has finished, with brevity and breadth of literary vision, the theme which must be a true guide to all aspirants in the field of biography. The canons that he lays down regarding the art of biography-writing, though discovers no new regions, deserve reiteration in a concise and scientific manner as Sir Sidney Lee has done. It supplies a real guide to biography-writers.

Fitness of theme for biographical effort depends upon 'seriousness, completeness and of a certain magnitude': the treatment of the theme has equal hand in making biographical effort useful and true. Biography is not for ethical instruction, historical reference or scientific elucidation.

The little book throws much light on the art of biographers.

My Larger Education: (By Mr. Booker T. Washington: Published by Messrs. Hodder and Stoughton, London, 6/net.) In spite of

tremendous odds, in spite of impassable race-prejudice, in spite of little or no assistance,—for the matter of that, least encouragement either from his own race or from the white race—Mr. Booker T. Washington has outlined the career of 10 millions of Negroes in America who promise not only a great future to the Negro race in question, but a solution to the race problem which threatens the politics of the world with complex situations. The great difficulties of color, hereditary prejudice, ignorance, and slovenliness of the Negro have been overcome by sheer force of character, steadiness and merit and to-day Mr. Booker Washington is a pride to his race as one who regenerated his race from unfathomable backwardness; he is an achievement to the civilized world as one who has exemplified that merit, in spite of all obstacles— if it is real merit,—is sure to win and laurels of the civilized world are sure to flood upon him. No one who is a great man in this world, officially or by virtue of merit, is not the friend of Mr. Washington; no one who knew him ever went away unimpressed of the great organizing merits of the “Father of the Negro race.”

In slavery the knowledge of English was forbidden; this barrier helped Washington all the more to progress with unabated zeal. Because Washington was born a slave, he thinks that he was given the opportunity to know the ways of his ignorant people. A man who delighted in the company of pigs and cows and wandered many a day with little or no food, to dine with President Roosevelt or hold controversy with Lord Morley or Carnegie or Bryce, is a marvelous achievement, reserved to very few mortals. Mr. Washington had not the opportunity afforded to many, of liberal university education. He says, “I have gotten a large part of my education from

actual contact with things, rather than through the medium of books.”

Yet he is the man who has established the *Tuskegee Normal and Industrial Institute* which gives education to the colored people and has given a political status to them. The obstacles that Washington had to encounter especially in his position, were innumerable, but his capacity to bear them with patience, courage and foresight only added to the brilliant success that he has been achieving in constructing his race.

Mr. Washington has the precious experience of the outer and harder world in all its aspects. He had the advantage of wide travels, journalistic experience and acquaintance with big men.

It is indeed very flattering to oneself to deserve eulogy from great men. Mr. Carnegie says of him, “Booker Washington is to rank with the few immortals as one who has not only shown his people the promised land, but is teaching them to prove themselves worthy of it—a Joshua and Moses combined.” Many tributes of this sort from all parts are paid to the Negro Chief.

My larger education, is really a guide to those who want assurance of success to true merit. All who want stimulus to work, or example to follow in achieving splendid success, cannot but be inspired by the valuable book of Booker T. Washington.

The Indian Nation Builders, Part I, II, and III. (By Messrs. Ganesh & Co. Publishers, Madras). We acknowledge with thanks the three volumes of the *Indian Nation-Builders* from the enterprising publishers, Messrs. Ganesh & Co. The publishers, no doubt, have been fired with patriotic motive in bringing out character-sketches of eminent Indians in the three volumes. They deserve praise

and support from the educated public in their endeavours.

The books as collections of character-sketches of eminent Indians would have been appropriate, as the variety of men who are styled Nation-Builders hardly come up to the level of 'Nation-Builders'. To speak the truth, it is still a problem, in spite of great enthusiasm and deserving claim on the part of many of us, whether India is a Nation.

Granting that recent awakening has fanned the embers of the national conscience, it is still a puzzle, with very few exceptions, whether we have Nation-Builders in the true sense of the word. As themes of character-sketches, the number of men who find a place in the books have justification to be there. As Nation-Builders, there is absolutely no justification, for many of them, to dream for such high eminence.

A Nation-Builder possesses an unflinching character and achieves splendid exploits. His single purpose aids him in the realization of national exploits, which really help to the building of a nation. But to assign to mediocres equal place with true Builders, is to demean our idea of a Nation. Regarding the fitness of persons to deserve biographical effort Sir Sidney Lee appropriately remarks: "The fact that a man

is a devoted husband and father, an efficient schoolmaster, an exemplary parish-priest, gives him in itself no claim to biographic commemoration, because his actions, although meritorious, are practically indistinguishable from those of thousands of his fellows. It follows further that official dignities, except of the rarest and most dignified kind, give *in themselves* no claim to biographic commemoration. That a man should become a peer, a member of parliament, a lord mayor, even a professor, and attend to his duties, are actions or experiences that have been accomplished or are capable of accomplishment by too large a number of persons to render them in themselves of appreciable magnitude. At the same time office may well give a man an opportunity of distinction which he might otherwise be without; official responsibility may well lift his career to the requisite level of eminence."

Many who little deserve even biographic appreciation, hardly ever deserve a place in the gallery of Nation-Builders.

If we disregard this small error of the title of the book we have every reason to congratulate the Publishers who have ventured to create biographical sketches of great Indians which should commend to all true lovers of the country.

Correspondence Club

THE HOBBIES OF THE WORLD

Can you point out to me one individual, who is not, to a more or less degree, ruled by a personal hobby? Can you point out to me one whose heart is

not attracted by a pet subject of his own? Evidently the subject or the hobby attracting each, differs with various persons; for instance stamp-collecting is a hobby which rules the international rela-

tions of the people ; collection of books, curios, periodicals, chess and social pleasure, induce many to entertain special regard for these hobbies which attract them. It is note-worthy to recapitulate the hobbies of the crowned heads.

Kings and Queens are not devoid of that common human instinct to collect trifles and trophies which is the most frequent phase of the hobby affliction. Prominent among royal collectors is King Edward, who collected many things, including autographs and first editions of the English classics. He is also very proud of his collection of walking-sticks, of which he had several hundreds. One of the most treasured of these is a stick made from one of the piles of old London Bridge, and another, equally valuable, was cut from a branch of the famous Boscobel Oak which sheltered the future King Charles II during his flight after the Royalist defeat at Worcester in 1651. The King of Italy, who is an expert numismatist, has recently published a scientific work dealing with the coins of Italy.

One of the most curious of royal collections is that made by the King of Greece. It consists of door handles, and he has a whole room full of them of every shape and size. The story goes that, when Queen Alexandra was Princess of Wales, she once remarked to her royal brother, "The Prince of Wales wants you to come and stay at Sandringham. But if you do come," she added, "please do not run away with any of the handles from the doors as the Prince has the peculiar taste of preferring a door with a handle to one without."

The Kaiser is fond of collecting ties and scarfs of all ages, patterns, and countries. These range from the most costly silk cravats to the humblest cotton bows, and

are sufficient in number to stock a good-sized shop. The Queen-Mother of Spain makes a speciality of playing-cards, and she has some every rare specimens from all parts of the world. The Tsarina goes in for caricatures cut from various magazines and papers, and her collection also contains a number of original cartoons which were executed by herself.

The Queen of Roumania's favorite hobby is the collecting of rare books. Royal philatelists are, of course, numerous, one of the finest collections in the world being possessed by the Prince of Wales, whose enthusiasm for the craze has been caught by his eldest son Prince Edward. The Princess of Wales goes in for quaint and rare fans and riding-whips. At the time of the picture post-card boom she filled a number of albums with cards of all kinds. Queen Alexandra is a devotee of photography, and a recently published book of views taken by herself has been enormously popular. She keeps at least one copy of every scene she photographs, and her collection of pictures numbers many thousands.

King Alfonso of Spain collects sporting trophies: but his most curious hobby is his collection of the things which have from time to time endangered his life. Thus, he keeps a large stone upon which he once fell and struck his head, and also the skin of one of the horses which was killed on his wedding day--that memorable occasion when he and his young bride so narrowly escaped from the bombs flung by an anarchist.

These yearnings or hobbies are nothing but the craving of the heart for cosmopolitan kinship. If you have any longing to commune with continental brethren write to us and we shall give you information and point out to you a friend after your heart.

THE MODERN WORLD

THE LATE MR. W. T. STEAD

WHEN catastrophe comes it brings in its train irreparable loss crowding one upon another ; the torment and depth of feeling of the moment surpass all the gathered fruits of civilization and the world looks poorer in spite of the anticipated joys of future progress. The world now is thrust in deep mourning at what had happened to the mighty *Titanic*. Do icebergs have such strength to damage the *Titanic* of gigantic durability? Why do not the forces of nature, in this case icebergs, care for the *Titanic* or for the valuable lives therein? *Titanic* was submerged with many human lives and loss of property! Mr. Stead also was lost in the sea! The whole world is dumb-folded at the unexpected event; the journalistic world profoundly mourns the great loss of Mr. Stead, in particular.

There is no man in the world possessing an inkling of the English language, who does not know the name of the great English journalist? There is no journalist yet, of least or greatest experience, of whatever opinions—for or against—who is not an admirer of Mr. Stead's qualities and the exemplary ways of his profession. To the layman who little knows the true value

of the dead man's influence on the world of politics, the world's sympathy or the highest tribute paid with one united voice to the veteran, will not have the same weight as it would, on one who knows Mr. Stead as a frank, bold, true and sincere man that ever the present generation have seen.

He was the friend of prince and peasant alike. The magnificence of power of the former, or the low status and ignorance of the latter never swayed him either to be afraid of the one or neglect the other ; and still to-day he leaves behind him a reputation which is the outcome of his noble character, his universal sympathy and above all frankness and undaunted courage to express, in the face of hardest penalties, whatever he thought on great problems of the world. Even the cultured man who knows Mr. Stead only by his reputation, from the universal admiration coming from very high quarters as well as low, from far and near, paid with whole heart, fails to understand the real strength and source of his indomitable activity. To many, it may be still a puzzle whether an editor of a Monthly be able to wield so much influence on the destinies of his own country-

men as well as on those of the world at large as did Mr. Stead? Mr. Stead lived till yesterday the ideals of his life and demonstrated to the world that virtue is loved and any citizen, if he is but constant, can do much to its progress. The entire success of his undertakings and the universal popularity of his, are due to a 'few plain rules,' as he calls them, as, 'From day to day,' 'Honesty is the best policy' 'Put yourself in his place,' and 'Do unto another what you would that he should do unto you.' The work of a real man in whatever position, helps the world to better progress than the pretensions of thousands of self-seekers.

A JOURNALIST

Mr. Stead was no warrior, nor statesman, nor millionaire. He was in the editorial harness even twenty years before he started the *Review of Reviews*. Being there, he gained experience and happily chose at last to be the editor of the famous *Review of Reviews*, which continued to be the gospel of world's politics for a continuous period of 22 years. Perhaps it may be doubted if Stead could have done better than be a journalist. A seat in the Cabinet or a berth in an office would have denied to the world the marvellous achievements of Mr. Stead as a journalist. It is really a wonder, as a journalist, Mr. Stead was able to accomplish what a Prime Minister or, for the matter of that, many, can little hope to imagine. Evidently Mr. Stead had no authorised government position to interfere in international affairs except as an ordinary journalist who, at a distance, guesses and surmises and, more often than not, hits on a wrong point on important diplomatic affairs of nations on imagined grounds. To Mr. Stead it was reserved the unique fortune to play the role of a peace-maker between kings and Emperors who were freely accessible to him at all times. It may be noted here that his were methods that created fresh taste

for frank expression of virtues and vices of society, kings, men and all, in journalism. The methods of interview and the timely foresight to elicit something from responsible men in times of crisis on important problems is out and out reserved for him and him alone. He had the mania of the symposium, one of the methods of the *yellow press* which he hated from all his heart. The *Review of Reviews* is Mr. Stead's personal Journal and Mr. Stead was the true editor fitly appropriate to the sort of magazine that he planned to edit. The confidence that he won of kings and emperors, statesmen and the public is due to his right thinking, free expression, and to his honest purpose of serving humanity.

AN INTERNATIONAL FORCE

Mr. Stead is known to the world as one who wished strongly for the Federation of Nations, the Parliament of Man and Limitation of Armaments. He strongly hoped for the peace of the world and sincerely hated malice and ill-will amongst Powers which very often resulted in the destruction of lives and utter poverty of the people. Mr. Stead's activity in the first and second Hague Conferences was meritorious and his exertions in the cause of Limitation of Armaments were so great that his name is a guarantee to all who knew him that he was a friend of Peace and No War. The menace of Germany was particularly engaging the attention of England and Mr. Stead interviewed the Kaiser and other Princes of Europe to settle once for all the question of Limitation of Armaments. The result of the Second Hague Conference in 1907 was not so inspiring regarding the question of armaments and Mr. Stead began thenceforward inducing his countrymen to vote for more ships lest Britain should go down in the scale of national greatness. He strongly advocated for two keels of the English to one of Germany which generally went by the name of two-to-one-keel-standard. In order to induce the German people and make them

know the latent prospects of the future in case both nations make up their mind to stop Naval Competition, he organized with many others, for a visit of English Editors, to Germany. All the English Editors were invited to Germany and the turn was well served by the English Editors who invited the German Editors to England. Whatever contributed to the inner national amicability or tended to increase its peace, that surely received Mr. Stead's support.

The Esperanto of Dr. Zamenhoff and other international congresses aiming at the centralization of thought and activity, found in him an ardent advocate. Many a time, Mr. Stead has saved Kings and Statesmen with timely advice and also warned the public with prophetic forecasts which proved to have resulted in mutual good. Many a time Mr. Stead was the guest of M. Stolypin, the Sultan of Turkey, Victor Emmanuel, the Tsar and the Presidents of various Republics.

HIS VIEWS ON VITAL QUESTIONS

He believed in the 'humanity and citizenship of women, the ideal of his Helper's Association. Mr. Stead's one of the five ideals of his *Helpers* was that women ought to be treated with mercy and they have equal rights of citizenship with men. He was a believer in the Self-Government and Independence of Colonies and advocated their cause with indefatigable energy. He believed in the union of all religions and was a great believer in spiritualism.

As mentioned previously he believed in the international brotherhood, and in the development of one's body and mind by 'exercise' and 'cultivation of fine arts.'

HIS TRAVELS

Mr. Stead had travelled far and near. In his American travels he seems to have lost his trunk and it so seems that he had the

knack of losing something at every time that he set out on tour. In America he was well received and even ten minutes' addresses were arranged; but Stead would fly-off in hot-haste to catch the whistling train. His German, Turkish, Russian and New Zealand trips were as curious as they were instructive to the reading public. At the time of the Turkish Revolution Mr. Stead had proposed to visit India which was then in seething discontent, to measure the real situation and gauge her political progress. Somehow or other, the proposed visit was postponed and did not happen at all.

FAMILY RELATIONS

The various readers of Mr. Stead have not the facility to know *all the details* of Mr. Stead's domestic concerns except what can be known from the published records. Mr. Stead was the son of a clergyman and had a loving son who was immensely useful to him in his work and who had also edited the *Review of Reviews* in his absence. It is indeed a pathetic story to read the parental grief expressed at the death of that son. The calmness, the philosophic restraint and yet the deep attachment and the fatherly feeling expressed in his account of the dead son really point out to the reader the superior mettle of which the Veteran Soldier of Journalism was made. It is still another story when he speaks frankly of his daughter who joined the theatre forsaking the field of literature in which she could have made a mark.

MR. STEAD AND INDIA

It is a great loss that the death of Mr. Stead has caused to India. Mr. Stead wrote with freedom and wrote only what was true, as far as he knew it. He exercised a great influence in England in upholding the public cause of India. He sympathised with Indian aspirations and supported, with all vehemence he could command, her

neglected cause. He watched with the eye of a partisan, the growth of public opinion in India, at the time when Turkey had revolted against Abdul Hamid. He wrote to friends in India among whom the writer was one, to communicate to him on the Moslem feeling regarding the Turkish Revolution. He had written, he would visit India if necessary. Yet that was confident and personal. His attitude towards the District Magistrate of Poona who withheld permission to circulating the *Review of Reviews* which contained 'Etiology of Bomb' of B. C. Pal, was unique and characteristic of his independence.

END

He who loved humanity and worked for its betterment is deeply mourned that he is no more ; their cause is only poorer by his separation. The life of the dead was shaped in stress and turmoil of public service and surely the loss is enormous to the world at large; but the grief of daughter and son and of her who wedded him at the altar and found him true, faithful and loving, surpasses all consolation ; yet philosophy must come and does come when anything else is incapable to console. Thus ends the career of a great soul who leaves the world to mourn his loss.

FUNCTIONS OF JOURNALISM

MR. James Edward Rogers maintains that there are three types of papers possessing distinct characteristics, color and tone. They are first the conservative press, second the sensational press and third, the so-called yellow press ; with this classification, we are not concerned but what is important to us is that all recognize different types of journals maintaining distinct tone and policy. Further it is not our theme to reason out why a line of policy is peculiarly adopted by a particular section of the people in a country.

Why the conservative portion of a country ever tries to maintain the old 'status' or why the rising spirit of the yellow press endeavours to set up a new standard, is plain enough. The former, among many reasons, struggles to maintain the *status quo*, since, in majority of cases, they are well established in all walks of life ; nothing would seem better : any change to them is not welcome. Change would bring with it alteration in the existing condition in which the conservative—generally the rich—classes are happily placed. It is to their disadvantage.

The latter rushes headlong into new regions of change and fresh walks of life with the keen hope that altered conditions would provide them with better status. Generally the latter class comes of the discontented section of the people. Generally material prosperity influences the conduct of people and the existence of different tones and types of journalism are but the expressions of the varying degree of material prosperity. There are other considerations also influencing the policy of journals, the political, social, economic and educational conditions.

The *London Times* at one time welcomed Sir Henry Cotton on the Labor Question in South Africa and Assam but after a lapse of a few years declined to have anything to do with him. Lord Morley showed at one time more kindness to Ireland and her cause but when he took the responsibility of Indian Secretaryship, he pointed out that a fur coat in a hot country is unsuitable. At the time when he spoke of Ireland so liberally Lord Morley was only a political philosopher.

England of Chamberlain and Balfour now

stands amazed at the wonders of Lloyd George and Mr. Asquith. If England is passing from one sphere of political experience to another, it is no reason why would she mind the backwardness of India or grant India similar status as hers. Truly, a fur coat in a hot country is not so useful or necessary, as it would seem in a cold country like Iceland. The same is the case with journalism. The conditions are the determining elements in fixing the policy or the color of a newspaper.

The conservative paper has a stake in the country and fights tooth and nail to maintain its position. The liberal press aims at thorough change and its basis is 'equalisation of benefits' and 'more democracy.' These conflicting policies rather divert the attention of the meek public and very often confuse their judgment. The innocents are stunned at the persuasive eloquence and threatening arguments of a Tory paper and are convinced for the time being. The next moment the force and closeness of reasoning of a liberal paper whose main points are equality and philanthropy, convince them that the latter cause is more acceptable and beneficial. To maintain one's position, the policy of a paper is formed, but what is the truth?

Without entering into the history of the development of journalism, it is well to have correct notions about journalism. The proper recognition of it certainly will lead us to the understanding of the true functions of journalism.

It is regrettable to concur with the idea that 'whatever goes in print is journalism.' It is unlikely to call every one a journalist nor each printed trash a journal. The daily perhaps goes by the name of a journal and all that belongs to its 'conducting' is journalism. There are weeklies, monthlies, and quarterlies etc. The popular view is that these also go by the name of journalism. The weeklies and monthlies differ from the daily in that the former are periodicals and the latter makes its

appearance every day. It may also be pointed out that weeklies and monthlies and quarterlies differ from the dailies in that the former hardly or say, has less value to the news aspect of journalism. The greater the interval of time of publication the less is the tendency to publish news. News by its very nature must be fresh and startling.

The news if published in a monthly or a quarterly after a long period of its occurrence, will scarcely appeal to the readers. The time of publication or the interval is so far-off, that thoughtful matter generally goes in the periodicals. The daily gives the news and ends with a short editorial comment as it does. The remaining work is done by weeklies and monthlies. In this connection, the work of a weekly is also that of a daily in affording news to the public though necessarily with short comment. It is partially a news-conveyer and partially a medium of instruction. Monthlies and quarterlies, if they indulge in publishing all sorts of stale news or only news, will hardly justify itself to exist longer.

A news or a sensational affair, say, took place a fortnight back. The monthly must concern itself with the history, heroes, description, result and ethics of the incident. The readers who would have known the news as a news from dailies will relish the magazine-article on the incident in question and will be masters of the situation to judge as the affair deserves. The period of one month taken in the case of a monthly must be compensated with weight and sane judgment.

Very often it so happens that dailies indulge in articles of historical, scientific and philosophic value to the utter neglect of news which is its main concern. The other thing also is not uncommon, that is, periodicals indulging in filling up the pages with news which are stale and out of place. In this connection volumes may be added of those journalists and journalism who serve no

purpose but the purpose of their own in dealing with news and its publication. Unworthy persons and things get wide advertisement and the claims of the deserving, more often consciously than not, are left in the background. Journalism with a selfish purpose is not a work to be desired nor supported.

It may be asked if there exists any hard and fast boundary-line to recognize what is to be done and what is not, in journalism, or in one word the functions of journalism. In minute details perhaps the views of different people regarding the fixing of the limits of journalism may disagree but on main points all agree.

Further considering the irresponsibility and yellow character of recent journalism and the great set-back such irresponsible journalism is creating, it is proper to make some attempt to bring to the notice of the readers concerned, the great injustice that they are done at the risk of truth and to the great commercial consideration of the journalist. The yellow journalist cares little for truth, cares still less for principle; but what he cares for is his mighty dollar. Method of presentation and the sensational manner of description are with him a science. Generally the sensation-monger does not study with so much attention, a particular question; but he studies with greater scrutiny the weaknesses of his readers. He studies them and finds out the sort of wares that they will pay for. He stirs them from their calm with startling head-lines and wonder-causing suspense. The reader, to confess the truth, is generally bent on things which please him and startle him. It is too much to expect from many a reader, perfect control and calm grasp of the whole matter. He wants stimulus and excitement to his nerves as many others would persist in possessing it even by drink, smoke or gambling. The yellow press and its methods deserve strong discouragement as any other vice eating up the

vitality of the society. Perhaps the yellow press is subjected to greater condemnation because it is a greater stimulus than drink or tobacco. Drink or tobacco corrupts only the body of the individual in question, but the yellow press corrupts the whole society and its mind. The mental corruption lasts longer than the physical and consequently the extent of the damage is enormously greater. The stimulating article, drink, tobacco or the sensational press no doubt, please those who are in the habit of indulging in them. The result is known and known to be dangerous to the progress of the society, only when it becomes too large to manage any longer. If the yellow press now is left free to play its havoc in converting to its ranks many adherents, it will pay heavily in the end as is the intolerable drink-question thwarting all attempts at solution at the hands of the greatest statesmen. The stake is rather alarming and the knowledge of the true functions of journalism perhaps may relieve it from the danger to a certain extent.

What are the functions of journalism? What elements determine them? Taking the latter part first the elements determining the functions lie in the utility that journalism serves or is supposed to serve the public. Placed as they are in the modern condition of easy transport and scientific facilities the public are necessitated every moment to study the comparative condition and the trend of life of neighbouring countries in order to foresee possibilities of reform and the wiping out of vices in their own land. The fittest medium conveying such knowledge is eminently journalism, as schools and other institutions in a society convey knowledge to the citizen on the various systems of his native land. This institution of western origin is an outcome of circumstances and slow development of science, setting out with the purpose of serving the public ends.

Having the principle object of journalism

in view and also having on hand a knowledge of the work of journalism till now, it may be valuable to point out the three main functions of journalism which the reader must bear in mind. The reader must further notice that, each of the functions has something to do with the other two though there is a definite trace or mark separating each in its aspect of work. It may be mentioned that journalism exercises the news-gathering function, the educative-function and lastly the function of press-criticism. As we mentioned above that news function serves the purpose of education and sometimes the educative function of journalism serves the function of

criticism. Evidently each overlaps the boundary of the other and leaves the reader in doubt as to the correctness and utility of the division. It may be maintained that news, however educative, or educational function of journalism however critical, or critical function however educative or news-ridden in character,—each is intended to perform its function and is capable of doing that alone, though incidentally each shows by its connection, the relation it bears to the other two. Each is a part of the whole and the three together make the press.

W. TIMOTHY

MODERN LITERARY WAGES

AUTHORSHIP in former days though dignified and respectable, was little remunerative ; the author worked at his books for the attachment that he had towards literature rather than for the remuneration that he expected out of his labors. Many heroic examples of starvation and poverty of authors have been recorded ; yet the author who had bills to be paid waiting at his doors and the landlord worrying the poor author to clear off or to pay the rent of many months, did not despair. The time is now changing and the evil is operating but in a different direction. The fabulous earnings of the modern fiction-writers surpass that of a successful Lawyer or a Doctor. Some of the well-known authors of to-day have gone so far as to realise autocracy and high-handedness in the domain of literature. Successful authors are as much exacting in their terms and sparing in interview with the publishers, as the latter had used to do at the time when prominent authors were but too glad to find a publisher for their wares at any terms.

Sir Walter Scott on the banks of the Tweed erected a stately edifice ; the fortune required to build Abbotsford would have been too little, even had many barristers of wide popularity and great income practising in Scottish Courts, contributed. At a time when money was very scarce, to receive eight thousand pounds per volume, speaks of the splendid success of the author of *Ivanho*. Between 1826-28, he is said to have earned to his creditors a large sum of forty thousand pounds.

The Elder Dumas is again another who earned three hundred thousand Francs annually. The Chateau which he called Monte Cresto was the place where every friend of Dumas found a ready table and cordial reception. Eugene Sue, another French author, though throughout his life was heavily in debt, was paid by a Paris Newspaper one hundred thousand Francs for the privilege of printing the *Wandering Jew*. Zola earned much and Meden is the property of his earnings.

Dickens was master of one hundred

thousand pounds at his death, though he was extravagant and reckless in money affairs. The thirty years of his successful literary activity had secured to him three times that amount of which he was able to save a third. Thackeray was not so successful as Dickens. Yet he received after he retired from the editorship of the *Cornhill*, for the little two—or three—page essays which were later on called *Round About Papers*, a sum of one hundred guineas a piece. Mr. Thackeray was so glad himself at his own success. If he had known what Mr. Hall Caine or Miss Marie Corelli is getting, perhaps, he would think his earnings were nothing.

Mr. R. Kipling and Mr. C. Doyle are modern masters of the field of authorship. Mr. Kipling though not a millionaire, still has laid by enormous money. Every short story of his fetches, say one thousand pounds. An Englishman once asked Mr. Kipling whom he knew as one who wrote at a shilling per word, to send him a sample of his wares for one shilling which he sent. Mr. Kipling

sent the desired sample 'Thanks.' Mr. Kipling is a shilling-a-word author, though really he little deserves it. Yet the world was once mad after him. Mr. Doyle is another master who has been paid highest to his worst and lowest to his best. *The Mystery of the Sasassa Valley*, the best of his early productions was paid only fifteen dollars. *Sir Nigel* infinitely inferior to *Sasassa Valley* was paid twenty five thousand dollars. Mr. Doyle, when suffering came to him in the young days of authorship, had the honor to seek for a purchaser; and at the latter part of his life, he had to refuse many a publisher who waited for a story from the author of the Sherlock Homes, at whatever amount the author chose to demand. Mr. Hall Caine and Marie Corelli and Humphry Ward are authors who have made immense money. Mr. Meredith and Mr. Hardy, though eminent in the world of letters, are out-distanced by Mr. Caine and Miss Corelli in earning.

V. MANGALVEDKAR

A ROMAN FLIRT

(HORACE, ODES 1—5)

What slender boy with curling, perfumed hair
'Mid clustering roses, woos you, Pyrrha fair,
In your sweet bower? Tell me for whose delight
Are bound and bound again those tresses bright?
How seeming simple is your daintiness!

Yet soon, alas! he'll mourn your fickleness,
The gods estranged. As when the sailor pale
Sees billows roughen 'neath the black'ning gale
Where all was fair; so he, unconscious, blind,
Believes you always loving, always kind;
Enjoys your smiles nor fears the changing wind.

Poor hapless fools, for whom, untried, you shine!
Well let them learn their lesson,—but for mine,
My sea-soaked garments, with a thankful prayers
I'll dedicate to Neptune for his care.

ELIZABETH H. DU BOIS

SCHOOL EDUCATION IN HOLLAND AND THE IMPORTANCE OF THE DUTCH LANGUAGE IN THE COMMERCIAL WORLD OF TO-DAY

WHEN we carefully look over the List of Members of world-clubs we find that almost invariably the membership notice of a Dutch member contains the abbreviations D. E. F. G. as the languages with which he is familiar. There is a good cause for this. The first, the "Dutch," is the member's mother language. Foreigners often think that the Hollander's native language is German, or if not high German that he at least speaks a German dialect. This is a mistaken impression. The Dutch have a language entirely their own, as have the Parisian, the English and the Danish; but these four languages are very closely related and in fact derived from the same root. As in most languages the Dutch also possesses dialects, as for example the Groningsch, the Geldersch, the Zeeuwsch, the Brabantsch, etc. which, however, are principally spoken only by the inhabitants of the provinces that gave their names to the dialect.

The law of Holland provides that every child must attend school when it reaches the age of six and must remain there until it's thirteenth year. The schools of Holland may be classified into four types. There are the graded schools or lower schools, the schools for more extended lower education, the middle schools and the gymnasia. The majority of the children attend the school for the more extended lower education and there is a decided difference between these and the common lower schools, because the French language is taught in the former. The middle schools consist of from three to five classes and in these schools the French, German and

English languages are taught in addition to the Dutch. All boys and girls who wish to enter a commercial office or make application for a Government position must know these three languages. Most of them are graduates from the middle schools, called, Hoogere Burgerscholas. At the gymnasia the classic languages, such as Latin and Greek are taught. From the gymnasia and the middle schools of five classes the scholars pass on to the University. The University of Groningen, Utrecht, Amsterdam and Leiden have attained an enviable reputation throughout the world. It is apparent, therefore, that a great many of the children attend school until they have reached their sixteenth or eighteenth year.

The underlying principle in compelling the children to learn so many languages is the maxim that "because the foreigners do not learn Dutch, the Hollanders will learn the foreign languages." The Hollander in this manner opens the whole world to himself and he is to be found everywhere. The Hollander, although he is a good patriot, is a cosmopolite.

In the 17th Century we see the Hollander buying the Island of Manhattan from the Indians. He gave the name to the Herlem river, the Spuyten Duivil Kreek. New Amsterdam was the name first given to the city which now is New York.

In 1636 the Hollander acquired land on Long Island and called it Waalbogh and the Dutch town Breukelen, a name taken from a village which still exists in Holland, was the region which is to-day the city of Brooklyn in the State of New York.

D = Dutch. E = English. F = French. G = German.

But not only in the 17th Century were the Hollanders in evidence in the United States. At the present time more than 250,000 Hollanders are living in the States of Michigan, Iowa, Illinois, Ohio, Wisconsin, Minnesota, Kansas, the Dakotas, Nebraska and even in New Jersey. In the city of Grand Rapids, in the State of Michigan, there are living more than 30,000 Hollanders and a sermon in the Dutch language is preached every Sunday in more than twenty churches there. The city of Holland in Michigan contains a Dutch Academy, the famous "Hope College."

The "Holland Society", which is a club consisting of those Americans whose forefathers came to America in the year 1675 or before, is proof of the fact that they have not forgotten the time of the Knickerbockers. Fifty newspapers are printed in the Dutch language in the United States to-day and at the World's Exposition held in Brussels during last year an exhibit of all the Dutch newspapers printed was notable.

The Flamish portion of Belgium reads more than eight hundred Dutch newspapers. In the Netherland East Indies more than one hundred different papers are published. The Netherland West Indies contain forty, South Africa eighty and Holland itself supports two thousand daily, weekly and monthly newspapers.

In the year of 1895, sixty-five patriotic and enthusiastic Hollanders formed a General Netherland Association, a society which now counts in excess of 13,000 members and whose adherents are distributed all over the world.

It will be seen that the Dutch language has spread itself to all parts of Mother Earth and is daily making its influence felt in the commercial world. We can write commercial letters in the Dutch language in dealing with our Flamish brethren in Belgium or our friends the Boers from Cape Town to the

Zambesi river and still further into the interior of Africa, for the Congo State is a Belgium colony and the Flamish is the official language as well as the French. There is but a slight difference between the Flamish and the Dutch languages, as both are sisters of the Netherland language.

The relation of Holland to the foreign countries can be traced beyond the earliest dates recorded by man. The red, white and blue of the Netherlands' flags is found in the stars and stripes of the United States. The Russian flag contains the same colors and tradition, tells us that the colors were adopted because of the intercourse between the Dutch and the Russians at Archangel. Dutch Generals have served in Russia. A Russian czar once came to Holland to learn how to build a ship. The Bering Sea was discovered by the Dutch and Monsieur Witte, one of the greatest statesmen of Russia, is a descendant from a Dutch family. The trade relations between Holland and Russia run into the millions every year.

It was the Dutch who taught Japan how to make guns and how to build ships. J. Soecs, when governor of the Netherland East Indies from 1629 to 1632, was the founder of the Dutch trade with Japan. The Dutch language was taught in Japan for many years and to-day many of the libraries in Southern Japan are found to contain Dutch books. A Dutch physician at Satjoema was a pioneer of Western civilization in Japan. Words like *stok*, *vlag*, *sop*, etc., still in use in Japan, are evidence of the influence which the Dutch language exercised over the Japanese and it will be news to many, that the first treaty between the United States of America and Japan was couched in the Dutch language, for this was the language, which was understood by both parties, while neither comprehended the other's mother tongue.

Dutch names will be found attached to many countries, islands, capes and rivers as

for example, Tasmania, Van Diemensland, Nieuw Zeeland, Nieuw Holland, Kaap Egmond, Kaap Hoorn, Dirk Hartogheiland, Falkstraat, Coenriver, Arnhemland, Beutrich eiland, Groenland, Spitsbergen, etc.

In the world's trade of to-day Holland ranks fifth. But not only in a commercial sense does it rank as one of the first. In art and in science its name still maintains an important place. We need not recall to mind Rembrandt, Grotius, Spinoza, Erasmus; nor need we to remind our readers of Mesdag, Israels, Mauve, van't Hoff, Lorentz, Zeeman, Hugo de Vries, etc., whose names have become famous not only in Holland, but among educated people throughout the world.

There are only ten million men who speak the Dutch language. I say "only" advisedly, for the English is the language of one hundred twenty million people. German is spoken by more than 70 million, Russian by more than 60 million, Spanish by 50 million, French by 42 million, and the Portuguese by 32 millions of people; but it is not in the quantity that the worth is found. If this

were so, the influence of the Dutch language in the commercial world of to-day would be but very small. Behind the Dutch language stands the Dutch people, six million of whom reside in Holland, four million in Belgium, 150,000 in France, 50,000 in the Netherland colonies, except the 30 million who are termed "inlanders", 300,000 reside in South Africa and 250,000 in the United States and as the expression of the thought of the Dutch people ought to be by means of the Dutch language, some think it worth while to read or hear those thoughts in the original. In this manner we find classes for the study of the Dutch language in Melbourne, Paris, Constantinople, Teheran, Smyrna, and other cities in foreign countries, while it is a remarkable fact that the Dutch language is taught in some universities in the United States.

And the Hollanders themselves are proud of it; they are proud of their liberty and their language and proud of their flag;

"Pride and glory and honor all,
Live in the colors to stand or fall."

J. RASCH

THE MAORI INDIANS OF NEW ZEALAND

HEREWITH a brief sketch of the Maori at home, and of a few incidents which have occurred in and around Whangaroa, "The Eden of God's own country—New Zealand." Allow me to just give your numerous and intelligent readers some idea of the location of this famous spot. It is situated at almost the extreme northern end of the north island of New Zealand. Looking at the map one would indeed wonder that such a narrow neck of land could contain one of the finest harbors in the world—a harbor quite equal to accommodating Great Britain's whole fleet. However, it is so, and furthermore the yachtsman and navigator

here have no fear of striking shoals or running aground on sand banks, as the water is of a very great depth, except in a few places right in shore. The tall picturesque headlands and bluffs dropping sheer down, some from a tremendous height, loose themselves in the waters beneath. In the surrounding districts grow the Kauri pines, the "giants" of the New Zealand forest. The beauty and symmetry of these trees can only be appreciated and known by those who have spent leisure time in rambling through the sub-tropical bush, which is watered by numerous rivers and mountain streams, the latter rushing turbulently along at times

dashing unhindered over rocky precipices and then as if subdued by their fall, flowing quietly along till grassy valleys are reached and eventually the waters of Whangaroa.

Small wonder that such an ideal, and at the same time romantic, dwelling place should produce the most powerful of all New Zealand's native tribes—the Ngapuhi. Hone Heke, as all know who have studied the history of this country, was the leader of this famous tribe, for was it not due to his good generalship and powers that made the conquest of New Zealand and her inhabitants such a difficult matter for England to accomplish. However, it was only a matter of time till Hone Heke even had to submit to the stronger power, and the England with their more effective weapons and greater numbers managed by actual strength to route this great chief and his clan. Heke, acknowledging defeat and being shown the benefits that would accrue to New Zealand under British rule later, offered his services to England to assist her in quelling the remaining turbulent tribes. This was quickly and effectively done and finally the notable treaty of Waitangi being signed the *u. c. akeha* (white men) and Maori "shook hands" for the first time in history.

The reader of this article will not, I trust, confound the New Zealand native with the aboriginal tribes of other countries. The Maori intellectually is quite the equal of his white brother, and physically very often his superior. It is simply a matter of education and this is now well within his reach, the government having placed a state school in almost every native village in New Zealand. Out of some of these schools have come Professional men of no mean merit, also politicians of note. A short time back, when it was necessary for our Prime Minister to attend the National Defense Conference in England, Henri Karora (James Carrol) a half-caste Maori and the Minister for Native Affairs in Parliament, was appointed acting

Prime Minister during Sir Joseph Ward's, absence and occupied the office or position in a manner quite equal to the dignity which it demanded.

But I must back to ancient Maori history ; we may deal with the modern later.

The Maori in former times was a cannibal ! But not an indiscriminating one !! He only partaking of such humans as he judged tender and palatable !! He also preferred Maori flesh to European, averring that the white was too salty. Many a time has the great Heke with his warriors in their war canoes (which craft carried upwards of a hundred fighting men) made a raid on some unsuspecting tribe, taking prisoner as many young men and women as their canoes would carry besides themselves. On arrival at Heke's *kaianga* (house) a survey was made of the captives and those of the young men who would submit and be obedient to the great chief, were allowed the ordinary privileges of his own subjects ; but those who were unruly or too fat or lazy to work were promptly dispatched and treated in a similar manner as fat cattle of to-day.

Prior to one of their large human feasts the Maori would engage in one of their war dances (*Haka*) and this was a sight to be long remembered by anyone who might behold it. In their gesticulations and actions the natives keep perfect time, the whole of the performers moving as one man. During the *Haka* the contortions of the faces of the dancers would fill the spectators with amazement and even fear. This working of the face was made use of when engaging in hand to hand battle to inspire fear in the adversary—and well it might !

The last *Haka* held here took place a few weeks ago when my father was the sole white spectator. I must tell you what was the occasion of it. In the old days the Maori had a peculiar practice or custom of dealing with the dead bodies of their chiefs or people of

note. They would form a kind of hammock of vines in the tree tops and in this place the body. It was here left till all the flesh was completely removed from the bones by the insects and birds, when the bones would be collected and carried to the Lapu or sacred caves by the "Tohunga" or priest of the tribe where they were deposited with all the valuable relics of which this particular chieftain had been the proud possessor. Into the keeping of these sacred caves was committed many a piece of precious green-stone (Tangiwai) the Emerald of New-Zealand, the natives never having the slightest idea that any looters would dare molest their dead or treasures on account of the sacred or "Tapu" spell placed over and around the caves by their priests.

However, of late years (and it is a shame that it must be recorded against the European) whites have entered these caves in a sacrilegious manner, not only robbed their brown brothers of the treasures, but interfered in a disgraceful manner with the bones of their dead. Maori horrified to learn of such a dastardly action, decided to remove the bones and bury them where they might not be molested (in one of their public cemeteries). So about a month ago a strange sight might have been witnessed by the residents of Kaero when a procession headed by a chief on horseback bearing the New Zealand flag carried after him a large van containing forty sacks of human bones! On the top of this sat the old Lapu priest, followed by the aristocratic element of all the surrounding native villages wending its way slowly and solemnly to where the large grave was dug. Into this were deposited all the bones and after the priest had pronounced his "ashes to ashes," etc., the grave was filled in and the ceremony concluded by two Haka—one in honor of the dead and one in honor of the only Pakeha present.

The whole was a most peculiar and at the same time impressive ceremony or demonstration. The Maori is a very emotional being and can on occasion be quite as reverential as he can be otherwise when he wishes.

Before conclusion I would like to tell my good friends one other incident of note that occurred just one year more than a century ago. In the year 1809 the ship "Boyd" (a merchantman) bound for England from Sydney called in at Whangaroa. The captain had picked up in Sydney a Maori boy by the name of Hori (George) who offered to work his passage to New Zealand. The captain who intended calling at New Zealand for some Kauri spars welcomed the idea of taking the lad on, thinking that he could be made use of in acquiring the necessary timber. On the trip across from Sydney (a distance of 1250 miles) Hori in his duties as cabin boy unfortunately happened to accidentally drop overboard some silverware. Rope ending was the punishment and the Maori lad who had never before suffered such an indignity, resolved to retaliate at the earliest opportunity, which would be on his arrival in Whangaroa. Into this sheltered haven the good ship sailed after a fine passage over and soon dropped anchor to the astonishment of the natives who had never seen a "kaipuki" ship bigger than their chief's canoe. Their astonishment was enhanced when a voice called from on board "Kiaora Tatou" (I hope you are all well.) Hori was soon amongst his people again and that night a plot was laid by the warriors of his tribe to have their revenge on the white man for his ill-treatment of their kinsman, and as the captain and his men next day, guided by Hori, came up the Kalo river to inspect the spars, at a given signal they were set on by a party of native warriors and murdered to a man. Simultaneously a wild war-hoop went up from hill-top to hill-top, passed along by eager messengers, till it reached those natives who were placed as

an unseen guard over the ship; then they made a mad rush on the unsuspecting remainder of the crew, only a lady passenger and child living to tell the tale. The vessel was looted of what the natives thought to be valuable and then set fire to and the remainder of her lies at the bottom of a shallow portion of the harbor and at low water when the sun shines clear and bright and the surface of the harbor is undisturbed, the outline of the old ship may still be seen. Many are the curios that have been recovered from the hull.

I might tell you that the greenstone "mere" (battle axe) owned and used by Hori, now forms part of a collection belonging to my father, it being bequeathed to him by Hermiah Te Ara, a chief and descendant of "Hori" the cabin boy of the ill-fated ship *Boyd*.

But I must put aside my pen as there is fear of my wearying my readers, if I have not already done so. So with the Maori expression of farewell I shall conclude—"Ekona."

LUTHER HARE

NO TIME TO THINK

Poets have sung; naturalists have discribed; philosophers have investigated; scientists have analysed; but "Nature" is too much for them all. Nature to all is a mother, she is receptive. She enlightens the seeker, herself never stale. The more she gave to her searching sons the more she gained in her grandeur and richness. The mighty sons jealous of her power, desired in the past and do desire in the present to impoverish her stock of powers, but to the great surprise she is a monster ever presenting to their vision with newer forms and stranger spirits. Shakespere was her true son but she dwarfed him in many details, though she specially favoured him. There is Wordsworth, Sheley Browning, Keats and a host more; She gave the one a power, the same to the other She denied. All are not made equal. One excelled the other, but the other was not less gifted in his own way. All admired Her grace, Her power and Her wisdom; but none admired "Her fully" because his jealousy was a pigmy to emulate grand Nature. She gave all mortals special gifts, but not her all, none can desire all. The jealousy of Her true sons was a pleasure to Her; their zeal to know Her is noble. With pleasure She awards plenty him who most in jealousy abounds.

Such Her ways. Her rewards are still stranger, She gives him who works hard, but, impoverishes him who shirks Her work. Herself is most wonderful, a mystery.

The most commonplace things that strike our vision every day—the star, the sky, the plants, man and a variety of other objects have every little worth in our eyes. In the underlying principle of all workings the subtle artifice of Nature is perceived but we take no trouble to know; our dull eyes have grown dim owing to frequent contact with Her everywhere and always, have lost their function. We are blind to see Her while our eyes are awake. This is a strange paradox, She weaves for the easy-going. They find little time to think.

Nature is fully decorated, dazzling with varigated colours; the high mountains her frame work are; the oceans, rivers her circulatory system form, to sustain her ever-blooming life to eternity, the canopy her robes; and forest trees, her lock. Thus goes Her glory full, when Her mind we read, Her generosity and justice, our powers are maimed to con Her added sublimity. The grander She seems, the more just She appears. The more we know Her unfolding Her complex ways, the more She seems to say "Here is

my child another hard knot to untie. Try you will have more of harder ones." She never ends to try ; but men hardly stand her trials. She respects them who show fortitude in hard trials. She speaks to men "that such and such was brave in misery, strong in will and one-minded in aim ; so deserves the confidence of all." She helps him, pours unto him opportunity and hard trials to ; at the same time feeds him with hope and rejoices him with success. A veritable spinx blowing hot and cold. A strange Dame controlling with still stranger ways. She rewards him with painless joy, whom She troubles most ; She discards the other who floats in time engaged in catching straws with rewards of pain-bearing joy which ends in eternal incapacity to do or enjoy good. To the former a benefactor ; but to the latter an alluring cheat.

Thus Her ways mysterious are and a hard nut for the ordinary folk to crack. She drags Her aspiring sons from ignorance to light, ever alluring and ever blessing. Our wonder grows Her tact to find, so closely employed to damn the dullard in his indolent ease. Our silly world knows not Her tricks, but in that She is fuller than Joan of Arc. We have no time to think.

Mighty sons have said in volumes large that Nature is impartial ; She is good, merciful and mother. They say She is all and all is She. My words truly fail to say all what the mighty sons have said on mother Nature. With all I remember one point in what they said ; that to me, is more useful to plead my littleness as they to nature was. They said, one and all, only this with different words that "our wits are blunt to follow thee." These to the silly are words bearing no concern—at least they have no time to think. It looks strange how the mightiest have despaired which to the silly seems light. Here the poet is my guide who says the same only in the opposite way. "Fools rush in where

Angels fear to tread." To me its adoption would suit the moment. "Fools disregarded for what Angels give their all." No mentioning fools are ever dupes and to them Nature is a very hard mother.

We perceive in the world lots of misery, cries of poverty and pangs of starvation coupled with a curse upon the "Blind Nature" that their claims are overlooked, their sorrows never heard, their poverty ever increasing. In another corner we hear shrieks and groans of the sickly and the diseased but in a different status, a happy estate and a large wealth.

Poor man, sends a noisy curse to him who sent him sickness, never a word to him who sent him richness ! He curses God and Nature for his epidemic. The cries of the houseless, breadless, clothless, the sick, the blind, the maim, and the wounded ; the groans of the hopeless, the parted and the parting the injured and the disappointed are countless. Their cries rent the heaven. What do you think the cause is ? Certainly *Ease* ! We have no time to think. She hears all cries, but doles out justice on merit. Nature seems to me, in Her inner dealing to be just and impartial but to the appearance, most cruel and partial. The seeming appearance is due to the blindness of the dullard rather than to any other cause. We have no time to think.

As we said Nature is complex and Her ways, mysterious. Granted—a greater complexity is involved in the dealings of the mighty minds with Her. The mystery feeds on our wonder to see the mystic nature of the views that each takes. The complexity increases as each is capable of understanding Her truly. Nature has thousand heads, ten thousand hands and one hundred thousand secrets. To each She is free to teach ; but each is able to learn a part, a small speck. No one is sure enough to learn all nor to learn the same. A changing chameleon

Nature is, every man seeing her differently, but all truly. She changes colors, red, blue, yellow and green. Each man sees Her in one color ; but to another She changes the next moment. She is therefore falsely true to some and truly false to others, but never truly true to any. Then how hopeless it is to depend upon the various views on Nature ! How discouraging it is to true progress to know the partial views of the Great instead of learning direct from Dame Nature. She dances under the canopied Sky decked with suns and stars : She is here, there and everywhere : She lives in the dales, sparkles in the rivers, sits on the mountains, moves on the air, smells in the blossoms, laughs in the meadows ; She showers rain to bathe herself, sends summer to dry Herself, autumn to nerish Her and spring to cherish Her. She rides on the beasts, flies on birds, plays with the man and dazzles in herbs and stones ; blooms the virgins, sends roses to their cheeks, brings joy to youths, inspires love in both. She opens Her book to all and a true instructor She is for the faithful. She is truer than all great men because they have only copied Her. Wrong they might have gone but never goes She. Then think a little how complex is Nature and how much more men make Her by misunderstanding such a changeling.

Do you require any proof to show that they are misunderstandings ? Do you want Historical evidences or evidences of Science ? Do you want in the conception of Philosophy any proofs of the sort or in Astromony ? Well, Why do you want more ? You will know the Social Sciences are hopeless to come to any definite stand. See this difficulty clearly. We said Nature is mysterious. Men understood Her mystery only in their own mysterious logic ; finally Nature's mystery and the mystery of great men clouded the minds of ordinary folk like mists cloud the sun. The result is things are left to themselves ;

while mystery clouds the minds, strife for truth begins ; truth never shines where minds clouded have been but strife remains. Consider a little if strife exists to prove our statement. Yes. They do. See in the philosophical world how many parties are there, and how many more 'isms' they do create. I omit to name them all and leave to you alone. The religions swell in number and numbers lack to count the modern doxies. In science no theory sways for a dozen years save with mendings or endings. So governments, nations, men, things and all do change and the judgment clearly sees, that Nature, though diverse, is made still more so by our greater men ; clothe her in more mysteries than She already is. I scoff not the great so much for what they wrote as I wish to sneer those who blindly see, sublime Nature like children as mere stones, leaves, trees and nasty things, without exerting a thought or two to know Her ways. But, friends, Nature is not so. Her laws are proud to dwarf highest reason to nought. Her bounty copious, her grace beauty itself ; all the objects that our eyes do meet are part of Nature or She herself. Plain it is, but requires a little thinking to thoughtless folk. Our worst has been that we have no time to think.

Sorry, we are most blind to abuse Nature. We are careless to feel for her gratitude. False things mock us and loathsome lucre beguiles us. Our lives have been a slave to shadows and shams. To us who know more of sham formalities, glittering values, the real light of Nature is unfamiliar. Our familiarity with falsity has grown so fat we scorn the real truth. We are creatures crawling in darkness. Strange ! What are we and what are we to be called if we delight in darkness ! Abominable ! Calves do turn pigs in their company. We are not equal to pigs if darkness and torture be our delight ! Unfortunate it is, that we are a bit thoughtless ; we have

no time to think. Have we not grand things to ponder over, in Nature! Oh plenty! But our will cannot spare our thoughts a bit on the matter. There lies the mistake. To wonder Nature a taste, though forced, must we create at first. After that, Nature is our friend. To us who know to appreciate Nature directly the books of philosophy, science and other thoughts, are vain. We might be much greater copyists of Nature than all the rest that went before, only a sincere love on Nature should we maintain. Where, on earth can we hope better teaching? Consider well, which is better—to know things by themselves, to perceive them through our senses and judge them upon their phenomena, or to know them by the words of others, to believe without seeing the facts as truth upon the limited reason of erring men? The difference you may find. How useless, to think upon the vomited thought instead of thinking straight on Nature! We stop here to tell more of the advantages of direct thought on Nature profound.

We cannot describe how syllogistic reasonings flow in her train if we catch hold of Nature. How the so-called great minds turn small ones, if Nature is our direct guide. Think how these men became great, but without direct communion with sublime Nature. Is it not safe to follow Her? Is it not a gain to know Her? Then say, is it not a duty to think upon Her, when She is prepared to lavish all Her bounties? Certainly we must think. It is our duty.

Men say that Nature has no life; She gives no clues to think on Her; She affords no objects worth compassing except what our human authors have left for us. Preposterous that! Is that worthy of our acceptance? Certainly not! A little thought will show us how grand is Nature, and how inimitable She is. The thoughts of the great are imitation on the canvass of paper; but art is meagre and powerless—a mockery of the original.

If all these should fail to appeal let us take some objects in Nature and consider whether they yield grandeur. Take for instance the spacious sky encircling our view above us, with countless stars shedding sufficient light on moonless nights. Stand before the firmament and think a little how beautiful the stars shine! How numberless are they to shame Mathematical Science! Observe the blue sky, decked with brilliant stars, its peculiar color, as if roofed all round by breakless marble tinged with slight blue! How high it seems and how supportless! Who could be a pillar to bear the burden, on his shoulders? Think, how hard it is to build a house and how harder is it to complete the same, a petty screen over our heads against the weather! But look how grand the Blue Sky appears with frequent changes happy to see! Can we try to clothe the sky who pant to robe a point? Who undertakes to do the same do you know? No. It is a mystery. But though the authorship of the sky is so, is it a phantom nothing that spreads above our head? We all as a man cannot believe that we have no sky above our head. Do you think it can become out of itself? Strange to think that! Who can equal the proportion, the beauty, grandeur color, the majesty and the intelligent movements of the stars, suns, moons? Who can make it but a Mason, who knows these and more? He must be intelligence—incarnate, no gainsaying. Our little reason is in despair to know the Great Cause who made the sky with ceaseless changes of suns and moons, clouds and storms, with variegated colors of morning hues and evenings reds! Certainly by a Grander Intelligence it should have been planned, no doubt. What periodic changes, what mixture of colors! Exquisite! No artist ever is or shall be born to come to such proportions even by chance! Unparalleled!!

Are you not satisfied with Nature's gran-

deur ? The steller universe must be a living mystery overhanging our heads. Again I take you to mundane things and see if you can believe. See after that, if your life seems connected with the whole creation though the chain that connects you with it is imperceptible. See, whether you make use of brains to think on the Mother, whether in your eyes She looks great. My friends, the mundane things from dust to man, are grand majestic and sublime only to a thoughtful few. Why not they the same to all, I ask ? We have no time to think. It is strange to find nature playing a double part. A worldly thing, a brilliant stone, a verdant bushy plant a striped beast, a mani—coloured bird, or a cunning man, appeals one to philosophic depths, engrossing his love to rapturous joy, while the same to the other a passing thing. To me the reason seems, that the one thinks feels, enjoys, Nature, while to the other She is no more than a petty thing oft-times interrupting his joy. A senseless fool, a soft brained muff ! Take any object that you see in Nature and stand in front to observe. Don't you see a greater power than human, working in them all. Take plants, trees, herbs or anything of the sort. See how they sprout, how grow, day by day, how blossom and bear fruit ! Are these not wonders to think how such process with clock—like regularity comes to pass ? See their leaves. How geometric in outline and how artistic in color ! Our artists imitate nature's design ; but how far off they fall behind with all their hard-earned practice. Hopeless ! They deplore in Her grander themes that Nature has left no clues to drive their pencil on. Do these not appeal ? Take then the birds, the beasts or Nature's animate toys. See what a change you find. See how one crawls while another runs, flies, moves, etc. What strange movements ! What sweet sound and what wonderful automatism ? Unthinkable ! Astonishing !! See their frame ; can you make them ? Cer-

tainly you cannot. It is divine, superational to us ! We only know to see if things are made ; but never learnt to make, the worst that has betaken us is that we forgot to think even ! Then how can we hope to better things. We have no time to think all these.

Are you convinced that there is a Greater Power, a more intelligent hand that shapes and guides the world with perfect laws and invisible Sovereignty, than what to most of us seem this world but a kingless planet with no definite design ! It is impossible to think that ! To me it seems that there is one " Unifying Power " helping all to live and die.

Take man, you must know he is a masterpiece that Nature has produced, a marvellous discovery and original which none but she can make. Edisons and Cartwrights are nameless worms not fit to be compared to the dust on Her feet ; with so much power, She is not recognized as such ; to us blind folk, Edison or Cartwright is a greater thing. Their art and artifice appeal to us more than the real original from which our Edisons and Cartwrights do copy. The folly lies no doubt in the profuseness of Nature—but mostly in the senseless dullness of the unthinking minds. It is due to the unobserving habit of thoughtless men. Man ! Do you belittle man ? Do you know how wonderful he is ? Strange ! An automatic perpendicular to the Earth ! Have you gauged his passions, his fears, his love and hate, his wisdom and pride, his haughtiness and meekness, his selfishness and love of power ? It is very thought—yielding creature as we extend our imagination. Modern dreadnaughts we admire ; we lavish praise on the skill of modern warfare and its implements for the ease and number the dreadnaughts destroy. But these dreadnaughts require motive power. To me, man is a thousand dreadnaughts with stranger workmanship, with more perfect design. Consider on this a little. How strange things come out of Nature ! How strange results are

seen ; how rapturous do our thoughts become and how repentance pricks our thoughtless moods ! Do these not appeal ? Have we not a grand field to labour, a fairyland to explore ? Is it not necessary to spend some thoughts on Nature ? Perennial interest Nature does supply. Our lives are made suited to the conditions we are in. With the poet, I say, our lives are " Real and earnest." They have purpose and motive ; to perceive what end our lives have and how best to achieve them are but meet to know and do. Is it not then a duty to have a conception of the whole to know what surrounds us and in what relation we stand ? Oh we are dumfolded in the helter-skelter of material existences, natural wonders, scenic beauties joys and sorrows, governments and nations ; what hold can we pick up, what arrangement can we name ? We observe every hour the birth of things blossoming forth with greater art, more refinement and appropriate adaptation. Every hour our tiny brains wonder with open lips at the kaleidoscopic scenery and picturesque novelty of grand Nature. Thought languishes to get the list of things around us, swoons in the trial to recognize the parentage of objects. It faints to record the changes these objects present. Indeed, to unweave the mystery that Nature seems to present, does seem to our mind an utter despair. She is, as we said, impregnable,

ever fresh and ever progressing. In this profuseness, the tiny brains wander lost, pines for a guide, dies for a beakon to welcome them to the shore of joy. While the matter stands thus, poor ignorance and short-sighted judgment encumbers upon its head the burden of increased chaos, the weight of endless confusion : Man, poor wretch, is ever a slave to circumstance, a prey to ignorance ; a miserable wretch to suffer the pangs of cruel chance ; this unhappy plight is purely one's who lies idle on the cushion of ignorance and ease. He must on the other hand, labour in the field of truth, with a heart of joy and a mood of enquiry. He must picture before his mind the map of the world's enchanting works, the worldly sciences, the methodic arrangement of material existences. This conception of "what is" is absolute to fulfil the end of his being, his guide to conduct, a whet-stone to sharpen intellect and calm passions ; such conception of life is the vitality of his being. If ever virtue governs the world, here or hereafter, if ever society tends to help him onwards, if ever the world and the powers that be, work for the harmony and peace, it is absolutely impossible to proceed without a plan, hopeless to sing with the music of the spheres not knowing the tunes, utterly vain to progress his intuitional powers and conception of a Higher Existence."

WILLIAM SCIPIO

A HYMN TO THE GREAT DEAD

(Translated from "*Les Chants du Crépuscule*" of Victor Hugo)

Those, who have piously died for their
country dear,
Can claim that the (people) pray beside
their bier.
Of the noblest names, is theirs by far the
brave,
All glaring glories pass by them, and pale ;
And like a mother, so hale

A people's voice entire lulls them in their
grave.

All glory to our France eterne !
To those who lie for her in th' urn !
To the martyrs ! To the brave and
strong !
To those whom their example stirs,

<p>Who will in the temple have their hearse, And die like them, and live in song ! 'Tis for these dead, whose shade here cherished lies, That lofty Pantheon loftier soars in the skies, Above our Paris City of thousand towers, The Empress of our Babylons and Tyres, This crown of pillars and spires, Which bathes the rising sun in golden showers ! All glory to our France eterne ! To those who lie for her in th' urn ! To the martyrs ! To the brave and strong ! To those whom their example stirs, Who will in the temple have their hearse, And die like them, and live in song !</p>	<p>So when these dead sleep wrapped in the patriot's pall, Oblivion's chill night, whither drift to their fall All things, might cross in vain their tomb- the same Whereon we daily (lean) ; but ever new Breaks glory's dawn to none so true ; And illumes their memory and their name and fame ! All glory to our France eterne ! To those who lie for her in th' urn ! To the martyrs ! To the brave and strong ! To those whom their example stirs, Who will in the temple have their hearse. And die like them, and live in song !</p>
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M. GOVIND PAI

THE MANGO CULTURE

INTRODUCTION

THE most popular dessert fruit in the Philippines is undoubtedly the mango and deservedly so. The mangosteen may be more delicately flavored but it lacks the almost luscious richness of flavor and aroma of the mango ; moreover it is more difficult of cultivation than the mango, of slow growth and its season short, hence it has never secured the hold on the esteem of the people as the mango, which grows everywhere in the islands with the freedom and luxuriance of a forest tree, attaining under favorable conditions dimensions that few of these surpass. The superiority in flavor of the best Philippine mangos over those grown in other countries is well recognized.

Long cultivated in India, where it is considered one of the choicest of the fruits there, and where numerous varieties have been

cultivated for centuries, the mango was probably introduced into the Philippines in the first half of the seventeenth century. The propagation and dissemination of the mango in both hemispheres, except in India, have been effected almost exclusively by means of seeds, until within the last two decades. The many successful importations of grafted plants from India into the United States have greatly stimulated the interest in the cultivation of the mango in south Florida, Porto Rico, and Cuba with the result that after many attempts, a method of propagating the mango has been worked out in Florida that is believed to be of the greatest importance in the propagation of this fruit, and budded trees are now being planted out in greater numbers in these countries than probably anywhere else. Superior mangos have also been introduced into Hawaii from India and the Philippines,

The widely different regions of the United States where the mango can be successfully cultivated each possess advantages and disadvantages peculiar to their location.

Generally speaking the tropical possessions are favored with better soil and by immunity from damage by injurious or destructive frosts or freezes to which young tropical trees are subjected even in south Florida and California during the winter months if they are not protected. With these disadvantages Florida and California have advantage of being in close proximity to the great market of the United States. Not until progress in steam navigation has made even greater strides in the future than it has accomplished in the past, may the Philippines expect to export mangos to the North American continent. However, with the great undeveloped trade with Hongkong and the great seaports of China and Japan, with their large population and immense passenger traffic, not to speak of Manila itself, the Philippines have a very good market at home, and properly exploited, a good market for the Philippine mango might well develop in Australia.

A steadily increasing need for information in regard to the mango and its culture is making itself felt but the literature on the subject is widely scattered in books and periodicals, practically inaccessible to most mango planters. To meet this want is the aim in preparing this article which is largely based on the experience obtained in six years' study of the mango in south Florida, where the writer was connected with the subtropical laboratory and garden maintained by the United States Department of Agriculture, complemented by seven months' stay in the Philippines.

Several of the descriptions of the varieties from India have been prepared with the aid of material in the office of Pomology, United

States Department of Agriculture, for access to which the author wishes to acknowledge his indebtedness to Mr. William A. Taylor, Bureau of Plant Industry, and Colonel G. B. Brackett, Pomologist in Charge of Pomological Collections in the same Bureau. In the discussion of the insects affecting the mango, the author has been very materially aided by the use of the notes on this subject collected by Mr. J. G. Sanders, entomologist of the University of Wisconsin, Madison, Wisconsin, and by the suggestion of Mr. E. R. Sasser, Bureau of Entomology, United States Department of Agriculture, who has reviewed the pages relating to entomology. Several passages relating to the mango contained in works in Latin, Spanish, and Portuguese have been translated by Dr. Audrey Goss, late of the Bureau of Plant Industry, United States Department of Agriculture. Much of the merit the work may possess is due to Mr. O. W. Barrett, Chief division of experiment stations of this Bureau, who reviewed the manuscript before going to press.

NOMENCLATURE, ORIGIN GEOGRAPHICAL DISTRIBUTION, AND REFERENCE TO THE MANGO IN LITERATURE

The antiquity of its cultivation among many peoples with widely different languages has vouchsafed to the mango a great variety of names. The name "mango" is, according to Crawford, a corruption of the Malay name "mangga."

In Sanscrit it is *amra* and *mahapahla*, which latter name means "great fruit." The mango is the "an-mo-lo" of Hiouen Thsang, the "anba" by Ebn Batuta, the "aniba" of Jordanus and the "amba" of Vartheima and Conti, which is also its name in Hindustan and Singhalese; among other names are, in Bengali *am*; Tamil, *manga*—*marum*;

Burmese, that-yat; Chinese, mang-kwo; Javanese, palam; Arabian, maghzak; Persian, amb or amba. Many other names might be mentioned.

The mango is considered sacred by the Hindus. Its flowers are employed in their worship of Shiva; and the plant is inextricably connected with their mythology and folklore, as shown by the following typical quotation:

"The daughter of the Sun was persecuted by a sorceress, to escape from whom she transformed herself to a golden lotus. The king fell in love with the flower, which was burnt by the sorceress. From its ashes grew a mango tree, and the king fell in love first with its flowers, and then with its fruit. When ripe, the fruit fell to the ground, and from it emerged the daughter of the Sun, who was recognized by the king as his lost wife."

According to De Candolle the mango is indigenous to south Asia or the Malay Archipelago, and is reported to grow wild in Ceylon and at the base of the Himalaya Mountains. In India it is grown as far north as 30° latitude, and from sea level to an altitude of 4,000 feet. As indicated by the names in Sanskrit and references to the mango in Indian mythology, the cultivation of this tree is very ancient in India. De Candolle, although with a question mark, places the mango among the plants considered to have been in cultivation for four thousand years.

The Chinese traveller, Hiouen Tsang, who visited Hindustan between 632 and 645 A. D., seems to be the earliest traveller to refer to the mango. By travellers from the west it is first mentioned under the name of "ambag" by Ebn Haukal, who probably lived between 902 and 968 A.D. Later travellers who noted the mango are the friar Jordanus Catalani, who described it in his *Mirabilia Descripta*, written about 1330 A.D. Ebn Batuta, visiting India in 1325 to 1349, speaks of the mango as a product of the Indian Archipelago.

Nicolo Conti, between 1419 and 1444, noted the mango in Malabar, and Ludovici de Varthema, 1503 to 1508, in "Calicut." The first observations of the mango in Java appear to have been made in 1593 by Hollandish travellers in the East Indies.

What is probably the earliest illustration of the mango was made by Acosta, illustrating the plant in bloom and fruit. He speaks of the mango as growing in "Malabar, Guoa, Guzarate, Balagate, Bengala, Pegun, Malakka, and Ormuz." Later it was described and illustrated by Linschoten, and it is also mentioned by Pyrard, who travelled in the early part of the seventeenth century.

In India the choice varieties have long been in cultivation. Abul Fazl (about three hundred years ago) described a large number of cultivated races and speaks of a variety, the tree of which was "not so high as the ordinary stature of a man," showing that the creeping varieties were already then in existence. The Alfonso, one of the most celebrated of the Indian varieties, of which there are several strains, is said to have obtained its name from Alfonso Albuquerque, the second Viceroy of Goa, who died in 1515, and David Fairchild, who has travelled extensively in search of choice mangos for importation into the United States, states that the Douglass Bennett Golden Alphonse was grafted 130 years ago by a Parsee merchant. Rumphius records mangos weighing over 2 pounds having very small seed and being nearly fiberless. Raffles, visiting Java in 1811 states that at least forty varieties were then grown there. Delicious mangos are grown in Siam, and over 1,000 hectares are devoted to the cultivation of the mango in Cochin China; those grown at Singapore are said to have an intense terebinthine flavor.

For a plant so long in cultivation, with a fruit so attractive and useful, the dissemination of the mango outside of its native countries

was surprisingly slow. West of India the mango was introduced into Yemen, Arabia, in the latter part of the fifteenth century but was still rare after the middle of the eighteenth. In 1331 it was seen on the coast to Somaliland by Ibn Batuta, but the subsequent distribution of the tree in tropical Africa proceeded exceedingly slowly. In Mozambique there exists a tradition that the mango was introduced there by the Jesuits, at what date is not suggested. To the west coast of Africa it was probably introduced by the Portuguese. It is curious to note that, according to Livingstone and Monteiro, the natives in certain parts of Africa consider the planting of a mango an act of evil omen, and think that it will be followed by death. It was grown largely in Reunion after the middle of the eighteenth century. Boyer enumerates fifty-five different sorts grown in that island. It is surprising to note that only recently has the mango been introduced into Madagascar. The mango was cultivated in Madeira early in the nineteenth century, while as late as in 1866 it was yet seldom seen in the Canaries or Cape Verde islands.

It was introduced into southern Italy in 1905, where it promises to succeed well, and was introduced into the Azores in 1865, but the fruit produced there, as well as in Madeira, is inferior to that grown on the African continent.

In the Iberian Peninsula the mango has found a congenial climate in lower Estramadura, Portugal, where it has recently been introduced. Southern France is evidently too far distant from the Tropics, for its introduction there has not been successful. It was reported as being cultivated under glass in Hampton Court in 1690, and was fruited at Kew in 1808. In the East, Rumphius states that it was introduced to the Molukkas in 1653, though the variety of native names would seem to indicate a more ancient introduction.

In Australia the mango was naturalized in New South Wales over fifty years ago

and probably also in Queensland, whereto luxuriates along the coast.

In the Western Hemisphere the mango seems to have been first introduced in Brazil, at what date is unknown. From here it was brought to Barbados about 1742 or 1743.

In Jamaica the mango was introduced in 1782, when Captain Marshall of Lord Rodney's squadron captured a French vessel bound from the Islands of Reunion and Mauritius, to Santo Domingo, having on board many valuable plants, among which was the mango, said to have been in the form of grafted stock. The first attempt by the colonial government of Jamaica to introduce grafted India mangos was made in 1869, when twenty-two varieties were received in Wardian cases, via Kew, England. Notwithstanding this, and several subsequent introductions of choice varieties to the island, it seems that the majority of mango trees in Jamaica are still seedlings and that the dissemination of the better varieties has been exceedingly slow. In fact, a recent writer says that practically every mango tree in Jamaica is a seedling. Numerous sorts are described growing in the several districts of the island, which, however, are evidently propagated from seed and should, on that account, be designated as types rather than varieties.

The writer has found no records of the introduction of the mango into Mexico, but it was probably introduced rather early by the Spaniards from the Philippine Islands, from thence it subsequently found its way to Cuba. Abbot speaks of "two kinds of mangos, by some esteemed to be the finest fruit on the island." Pittier says that according to some, the mango was first introduced into Costa Rica in 1796, together with coffee and cinnamon, while others assert that its introduction was delayed until 1830, when seeds were brought over from Cuba. The probability is that several distinct introductions

were made during this period from different sources and to different parts of the Republic. It is now more or less common in all parts of tropical America.

The dissemination of the mango in most of the Pacific archipelagos has been very slow. It was apparently not yet introduced in Hawaii as late as 1865, not being included by Mann in his "Enumeration of Hawaiian Plants." Pickering did not find full grown plants at the time of his visit to Hawaii, and Horne found the mango so recently introduced into the Fiji Islands that only a few had begun to bear when he visited the Islands.

In southern California the cultivation of the mango has so far not attained any prominence. According to F. Franceschi, the mango was first planted between 1880 and 1885 at Santa Barbara. More recently it has been planted at San Diego, Los Angeles, and Hollywood. It seems that the conditions there are not so congenial to the species as in Florida.

The earliest introduction of the mango into Florida appears to have been made in 1833 by Henry Herrine. According to an extract from the postscript of a letter to the Secretary of the Treasury dated Campeche, Mexico, September 12, 1833, he sent to Florida "*Persca gratissima*, *Mangifera domestica* (indica) *Annona squamosa*, *Annona muricata*,

Mammea americana," etc., but after his death, in the massacre of Indian Key, the trees perished owing to neglect, war, and fire, and many years elapsed before another attempt was made.

The second and successful introduction was made to the lower east coast of the State by a Doctor Fletcher in Miami in 1861 or 1862, since which date many separate introductions have been made.

The most valuable introduction of mangos, by seed, was made in 1900 when Gary Niles shipped a barrel of "Manila" mangos from Havana, Cuba, to Miami, Florida, this being a polyembryonic type having fruit of excellent flavor, analogous in many respects to the "Carabao" type in the Philippines.

The first successful introduction of grafted mangos into Florida was made in 1889 by the division of pomology, United States Department of Agriculture, the variety being Mulgoba; a second introduction was made in 1899, and subsequently one after another importation followed until now the office of foreign seed and plant introduction of the Bureau of Plant Industry contains records of nearly 200 varieties, many of which are, however, duplicates or memoranda of introductions made independently of that office but presented to the Department of Agriculture.

P. J. WESTER

PHILIPPINES

ANGLO-GERMAN RELATIONS

TO those who study finance and political economy it may be interesting to know that great steps are being taken from very varied and little suspected sources actuated by widely different motives to bring about and foster a really friendly understanding between Great Britain and Germany, besides the recognised organisations.

The Rhodes Scholarships for German Students to come to Oxford and the hosts of

young people who go each year to Germany for music, painting, science and languages, result naturally in many life long friendships and in not a few happy marriages and many of us who can afford the luxury to flock to Germany in search of health from its healing waters, or pleasure from its more easily attainable winter amusements.

Amongst the thousands of Germans settled in London, we may suppose a good majority

have English wives, and their children share with our Royal Family, the strong and most binding ties of personal kinship.

The wish so dear to our late King-Emperor's heart, may now, we must hope, be fulfilled during his son's reign, by a firm agreement being made that neither we nor Germany will, under any circumstances whatever fight against each other, and will each do our best to encourage other countries to refer all international disputes to arbitration.

The reduction of armaments will probably follow as a natural sequence and will in any case, practically cease to concern us as a nation.

We have reached a stage in the world's advancement when intelligent men refuse to be guided by old fashioned platitudes and their innate chivalry prevents them from countenancing war because of the acute suffering and sorrow it entails on women and children, and their commonsense makes them alive to the absurdity of expending immense sums of capital that bring in no return or interest.

Men and women who are up-to-date, or imbued with the spirit of the times recognise, that right is might in these enlightened days, and that Lawyers, Doctors, Clergymen, Engineers and Statesmen who give the work of their brains to their respective Fatherlands

are truer, nobler patriots, than those who having been erroneously taught on obsolete lines of argument, spend their time and energies during the best years of their lives in training and preparing for war.

The Rationalist Peace Society has just issued its first annual report, showing a rapidly increasing number of members; Mr. Carnegie's and Sir William Mather's thousand pounds each, towards the perpetuation of King Edward's work for Peace and Good-will, and Sir Ernest Cassel's munificent gift of £ 200,000 for the benefit of poor English in Germany and poor Germans in England, all show the way that large hearts and large purses are tending, and now that the Councils of the Churches in the British and German Empires for fostering friendly relations between the two peoples have taken the subject up; the Archbishop of Canterbury as President and a great many Bishops of leading clergymen on the committee, we may confidently hope that an unrestricted treaty of arbitration made now between Great Britain and Germany, with all the friendly feeling which already exists, would be politically welcome, and financially advantageous to both countries.

SARA MACKENZIE-KENNEDY

SALIMA

CHAPTER II—SECRET OUT

SAKI continued her song pretty long. As she played on the flute, the Begum Saheb fell asleep. Shortly after, Saki moved to the side of the Begum and sat by her. Begum's face was very moody and blood was up owing to excitement. The coral lips were made still more so by the chewing of *pansupari*. The South was softly blowing and the heart of Salima was perceptibly seen beating. The

fragrance of the wine was afloat in the air. Beads of perspiration were circling round Salim's white forehead. Saki with her kerchief wiped off the perspiration. Her hands trembled as she removed Salim's sweat. Suddenly Saki, startled from her seat, stood aghast. Her eyes were fiery, heart trembled and throat, dried up.

With a firm attitude Saki was contemplating in that lonely place for a pretty long time; but what she thought over, God only knows?

Shortly after, by Salim's side sat Saki on the bed. A tender but affectionate kiss was cast upon Salim's cheeks. Then, at that moment, Saki's heart was almost mutinous and her body shivered as cold. Every vein was up with blood and Saki seemed much agitated.

She was sitting by in front of a large mirror; the light was burning full and when she raised her head she saw in the mirror a tall figure with spacious forehead and finely trimmed whiskers, reflecting. Saki became mute with fear as upon a sudden presence of a venomous serpent!

She dared not look again at the mirror. The figure reflecting in the mirror was witnessing all that took place and that figure was no other than Shah Jahan himself. Who else dare enter the Badshah's private hall? This thought afflicted her much. Again with resolute mind she cast a glance once more at the glass. The figure stood motionless as before when she thought that it was Badshah himself and no other. A photo of the Badshah was hung there on the wall. Saki glanced at it; immediately she became afraid and her life's desires were at an end.

The Begum was asleep and her maid was kissing her—this appeared curious to Shah Jahan, and he laughed. He thought Salim was the Queen of Queens, her beauty unparalleled and exemplary; and even members of her sex were speechless at the splendour of her beauty! Badshah never had seen the new maiden and he asked, who are you? What are you doing here? What shall Saki reply? Silence seemed golden at the time. Badshah grew angry at this silence. The maiden seemed not mad. Badshah was sure of it and again questioned her loudly "Oh maiden, why are you mute? Tell me clearly who you are and what you were doing."

Saki replied "Till now I did not tell you who I am, Your Majesty." At this the Badshah grew furious. Suddenly he drew out

the sword from the scabbard that was hanging under his belt and it dazzled under the light. Again he thrust in the sword and said angrily "I wish not to stain my sword with female blood. I wish you are thrashed well and purged out." Till then Saki's life was a little in danger, and when Badshah's face became red with anger she entertained little hope of life. Trembling, she said "Oh Your Majesty, your sword will never bathe in the blood of the softer sex. It is sure as day, I am no female but a man!"

Badshah's eyes fired with anger at this strange confession; with suppressed anger and self-sufficient calmness the Badshah thought in himself, "What! Is it man, yet in any private apartment!! Oh he well deserves the friendship of my sword—no warrior yet to deserve my sword! Yet never shall I show mercy, withal I will make a feast to the dogs of your bones."

All the while Saki stood listening and suddenly fell on the feet of the Badshah as a thunder—stricken tree.

Salim knew none of this world. She was fast asleep. Badshah's fiery looks were pointed towards her. From that time forward Saki came in possession of a peculiar courage and presence of mind. She sprang forth suddenly and with a fixed look on the Badshah, said "Oh Your Gracious Majesty, I shall reveal my story if it so please Your Majesty.

With a fiery voice said Shah Jahan 'yes,' but I am not going to excuse your life, remember that, firm." With a courageous voice slowly said Saki "Oh Your Majesty! Salim, the Begum, is the ruler of your heart now, but my heart was set upon her from our beginning. Salim's father treated me well and supported. Salim's mother too was sure she was nobody's but mine. It is five years since Salim has been in your palace. These five years I strove hard to have a look at her at least once. Never for once had I the satisfaction of a full look. I was pained at heart, and found no remedy. On

this I myself entered your palace in the guise of a maid-servant. The faultless Salim discovered me not. She believed me a true maid. At day I scarcely presented before her sight and often, if at all, would hide my face under my kerchief whenever we met, as if to clean the face lest Salim should recognise me. Salim showed kindness towards me when we were young. I spent my days happily in anticipation of Salim's wedding with me and ever since I thought my wedding with Salim would be heaven itself on earth. These thoughts permeated my thoughts all through my life and thus my days are spent. Your Majesty has extirpated all my desires and forced out the bread of the hungry, and ruined my career.

Your Gracious Majesty, till now I suppressed the warring emotions of my heart but to-day the bright moonlight, the fragrance of garlands, the intoxication of the wine and above all the opportune moment, upset all my determination. I gave to Salim wine mixed with rose that made her completely senseless; were this confession made to bring my own death, I do not think I would have narrated; but I narrated this story in order to remove Your Majesty's doubt about the spotless nature of the beautiful queen. I await death, if it be, at Your Majesty's feet.

By the Almighty I say the chastity of the Begum is not stained. I can vouchsafe the

guiltless nature of the Begum. Your Majesty may depend upon it. I give my word on it. Let eternal perdition be my lot should I mean what I do not say.

Badshah listened with patience. The disguised Saki cast a glance at the Badshah to ascertain, whether he still entertained suspicion on Salim; but nothing was possible to make out. The valiant Saki stood firm. Badshah with a loud tone cried out for his servant.

Nobody replied but a fearful looking person with eyes looking on the floor stood in front of the Badshah. Badshah said, "*Mahoom*, take this wretch to a dark and small apartment and put him in. Give him neither food nor water; he should die from hunger and thirst. This is meet punishment."

Every day you can expect this sort of procedure in the Court of Moghul Emperors. Without a word Mahoom carried out the Badshah's orders. His terrible and merciless hand pushed Saki inside a dark room saying "Oh, wretch, why did you come to Badshah's palace to lose your life? What is your name?" Mahoom said. "Saki". Mahoom trembled as he entered the dark room, as if in the clutches of death itself. Mahoom struggled to go in; partially entered, lifted him as if a straw and threw him in a corner. Immediately bolted the doors behind and went away.

MISS SOWDAMANI

THE RIKS*

FOR the last half a century and more attempts have been made to interpret to the modern world the old Vedic mythology with its gods and goddesses in a rational and scientific light. A succession of brilliant scholars beginning with Professor Max Muller, have subjected the Rig Veda, as a whole

and Rik after Rik, to a method of criticism and interpretation known as the mythological. A myth, we may inform our readers, is but a natural phenomenon conceived by the human mind not as the result of a law but as the act of divine, or at least, of super-human beings, intelligent powers, good or evil.

The net result of this method of interpretation is the identification of the Vedic gods and goddesses with personifications of natural phenomena resulting, it is said, from the anthropomorphic tendency of the human mind as its primeval stage ; so that the *Vedas* and the *Puranas* have come to be regarded as a store-house of mere myths—solar, lunar, stellar and so forth. In extreme contrast with this view is the esoteric interpretation of theosophy with which we are all familiar. It was Madame Blavatsky who first gave out to the world that the ancient scriptures contain the highest spiritual knowledge concealed in the esoteric garb of the symbolic language of the ancient seers and that the gods and goddesses of the Rig Veda are not mere personifications of natural powers but real spiritual entities which have power over nature and which man, by means of the Vedic Hymns, can evoke and commune with to serve his own purposes. Both these methods of interpretation have failed to give universal satisfaction ; and now Mr. Paramasiva Iyer professes to have discovered a new method of interpreting the Vedic Riks which, he says, is more natural and satisfactory than either. His object in publishing this book is to modify our ideas and conceptions with respect to ancient religion and mythology. The clue to this method, he was able to discover in modern geology and chemistry. By the descriptions given in the Riks, he says he is able to identify the *Vedic* and *Puranic myths* with chemical and geological phenomena of the glacial period. In his preface, he says, “ a full and accurate exposition of the Vedas and the Braminical literature based on the Vedas will demand the aid of a plastic intellect, scientific imagination, expert knowledge both practical and theoretical of geology, mining, organic chemistry, agriculture and astronomy, as well as close familiarity with high mountains and petroliferous regions.”

Of course we do not feel ourselves competent to examine critically the details of his interpretation of the Riks or to judge of the nature of the results achieved by him. We leave that task in the hands of experts, particularly those who have made a special study of modern geology and chemistry. But we cannot forbear to mention one impression that it is likely to leave in the minds of the readers, namely, that Mr. Paramasiva Iyer's interpretation of the Riks is in a large measure conjectural and makes too heavy a demand upon our will to believe. He seems to read into the Riks what he has learnt from modern science rather than to interpret them and in fact he is pouring new wine in old bottles.

As we said above, his interpretation appears to be wholly conjectural ; there is not the slightest evidence in the Riks to show that the writers lived during the glacial period or their descriptions have anything to do with geological or chemical phenomena of that period. Such identifications are mere creations of fancy and we emphatically protest against this kind of interpretation of ancient thought to the modern world, as being purely hypothetical and absolutely devoid of any means of verification whatever. Moreover it must be remembered that the glacial period, the condition of Himalayan Region and the existence of man during that period are not facts but mere geological hypothesis liable to be modified or wholly may disappear with the progress of science. If so, are we then to believe that the meaning of the Riks also is to change with the growth of geological knowledge. Again Mr. Paramasiva Iyer identifies, *Vrittra* with glacier, *Adithi* with elevated table-land, *Dilhi* with precipitous side of a ‘divide,’ *Indra*, *Varuna* and *Agni* with volcanoes, *Gayatri* with marsh gas, *Thristup* with Acetylene, *Jagati* with Athylene, *Aum* with Hydrogen etc., etc. We are unable to detect any principle upon which these identifications have been suggested. Such

curious interpretations appear to our prosaic mind too fanciful and even improbable and we are tempted to ask if Mr. Paramasiva Iyer is really serious or simply caricaturing the extremes to which the Theosophists sometimes carry their esoteric interpretation of the ancient scriptures. In the latter case we are extremely glad to congratulate him for having successfully accomplished his purpose.

But if he be in earnest, many people will be disposed to regard it as the result of an undue activity of unchecked imagination. It is unnecessary for us to point out that exuberant imagination instead of being beneficial is sometimes detrimental to the interests of true knowledge and right thinking. In

metaphysics and religion no less than in positive sciences, prolific fancy unchecked by reason diverts attention from the true to the false, from the essential to the accidental. It may so pervert reason and judgment that fiction is mistaken for truth, rhetoric for argument, poetry for philosophy. If this be the case in science where we have facts and experience to hold imagination in check, what mischief will it not work in the domain of ancient mythology and religion where no such control is possible? With this note of warning we recommend this book to the notice of our readers and chiefly to those who have made a special study of geology and ancient mythology.

N. RAMANUJACHARI, M.A., L.T.

IN MEMORIAM

GLADSTONE, by far the greatest man and most distinguished genius among all of Tennyson's contemporaries, is reported to have said that, if he could have written the 'In Memoriam,' he would willingly forget all his own political achievements, and go down, when the time arrived, into the inevitable grave, perfectly assured of the immortality of his name. Tennyson—like his greater predecessors, Shakespeare and Milton—wanted not men's praise, but if he needed it for his marvellous composition of the 'In Memoriam,' he had it in the fullest and richest measure in the warm and sincere panegyric outburst of the rare Statesman in whom Great Britain had found the embodiment of her highest ideals. Tennyson obviously intended this poem to be not merely the expression of his personal grief at the very early passing away of one whom he had loved with the plethoric intensity of his intensely and overflowing affectionate nature, but to be a spiritual and a moral guide-book for individuals and for nations. Most students of the 'In Memoriam,'

losing themselves altogether in admiration of its mellifluous numbers, of its majestic cadences, of the rich profusion and wondrous variety of matchless phrases in which the poet portrays his feelings and emotions—in the excess of their purely artistic delight, in the ecstatic trance brought on by the literary enchantment of the master-wizard,—most students miss completely the deeper meaning, the deeper thought that gives the poem its permanent value, that at once marks it out from similar compositions by other poets. Milton's 'Lycidas' with its morbid extravagance of classic allusions, and Shelley's 'Adonais' with its abundant moonshine and its melodious grandiloquence, fail entirely to kindle human sympathy, and efforts to extract from these two poems philosophy for human guidance, seem but a judicious waste of human energy. Even the 'Elegy' of Thomas Gray to which so illustrious a man of letters as 'Lord Morley' assigns a lofty place in "The glorious treasury of English Verse," is, to a high degree, effeminate in its

lamentation compared with the manly grief of Tennyson's 'In Memoriam,' and in point of elevating and inspiring power, of moral and spiritual exaltation, can bear no comparison with the latter.

It is indeed a very erroneous and false view of poetry to define it as a dashing flight into the Empyrean, disdain of Earth and its inhabitants, description of things which no imagination not stimulated and quickened by Bacchus can grasp, employment of words far removed from common use, of an over-refined technique that passes the comprehension of readers of average merit and attainments—a view which is answerable for a not inconsiderable number of poems in the English language which, in spite of their ethereal somersaults, and superbly gorgeous and highly coloured imagery, seem purposeless and are altogether ineffectual. In the reading, such poems give rise, no doubt, to indefinable sensations and impart an impalpable gratification, but they leave no permanent, no lasting impression on either the mind or the heart. As instances, may be mentioned Shelley's, 'Prometheus Unbound' and 'The Witch of Atlas'—each a magnificent procession of words, epithets of loveliest hues and similes of unparalleled and dazzling splendour in seemingly interminable succession—poems which have been, indeed, highly admired, but analysed—resolve themselves into nothing. Shelley, as a great man of letters has observed, "was a beautiful but ineffectual angel beating in the void his luminous wings in vain." His distinguished contemporary, Keats, rushed into a similar error, and his poems—in some of which he has reached the very climax and culmination of artistic perfection—notwithstanding their inimitable diction and the kaleidoscopic brilliance of the images called up—fail to imprint themselves on the reader's memory, being utterly void of human interest, and are the least calculated to improve the mind, mould of character, gene-

rate the spiritual impulse which stirs the soul into realization of its divine possibilities. Wordsworth was more modest, more self-restrained, and knowing full well the folly of giving the reins to fancy, and of attempts to soar into the stellar spaces, confined himself to the task of evoking melodies and symphonies out of the most ordinary objects and the most common themes; his poetry is informed with human passion, instinct with human sympathy, but most readers are dissatisfied and feel that there is something wanting. A few stanzas in the "Ode on the Intimations of Immortality" excepted—Wordsworth is silent on the great problems that vex the human mind, on the great questions to which humanity imperatively demands an answer. His poetry does not minister to the deepest cravings of man and offers no solution of the doubts that have ever perturbed mankind. Absorbed in the contemplation of his favourite Daffodil and Daisy, of the charms of spring, rapt in thought of the beauty of the simple lives of the peasants around his cottage, Wordsworth was insensible to the mighty changes in the world beyond his own "little patch of earth and sky," and one looks in vain in all his works for even an indication of the intellectual struggles, of the scientific progress, and the philosophic achievements of the nineteenth century. It is said that the function of poetry is merely to give pleasure, to cause delight, to appeal to the sensuous instincts of human nature, and that it is none of its business to record the advance of science, make contributions to philosophy, or even to summarise the results of philosophic efforts, and that if one wanted to know about the philosophic and scientific developments of a particular epoch, he ought to turn for the needed information to scientific manuals and set philosophic treatises, rather than to the compositions of the poetic muse. The soundness of this definition may be called in question, and it is at best very narrow and

requires to be considerably widened to make it include the phenomena of the more advanced civilisation of the times.

During the last century intellect had by degrees gained ascendancy over emotions, and the critical, the boldly enquiring spirit consequent upon the extraordinary growth of intellect had, in its intrepid pursuit of knowledge, invaded regions held too hallowed and sacred for close penetration, had brought within its icy and destructive grasp Religion itself. The rash speculations on the origin of religion, the cold-blooded investigations into the scriptures that had been prompted, in the main, by the remarkable conclusions published by the famous Naturalist, Darwin, and the startling discoveries and revelations that came in the steady progress of geological science, struck terror into the hearts of those who had been wedded to traditional ideas and beliefs, and verily, it seemed as though Christianity which had been the inspiration and the solace of millions of people for centuries—was going to topple down to "cureless ruin." The great mass of men who found in religion the prop and mainstay of life, began to feel uncomfortable, nay, began to tremble, when what they had believed and tenaciously clung to as the great truths, the higher realities of existence, had been seemingly proved to be illusions, "the baseless fabrics of a vision." And a man was needed, most imperatively needed, and an inarticulate cry for such an one had gone forth from men's hearts—a man strong in intellect dominantly characteristic of the century, a prophet gifted with the insight and the divine afflatus of the magnificent seers of old, who, thoroughly alive to the tendency of his times, would direct the current into the most proper and desirable channels, who would unequivocally, distinctly, enunciate again in all their ancient grandeur and loftiness of meaning the truths which had been ruthlessly assailed, who could defend the belief and the

faith of ages against the onslaughts of the critical demon, who would bring to men the comfort and the peace for which they yearned. That man, that prophet was unquestionably Alfred Tennyson, and he discharged his mission with such complete success as, in the language of an earlier prophet, "outruns all praise and makes it halt behind." And the vehicle he chose—and a most effective one it was for appealing to men—was the elegiac form of poetry which, from its very nature, lent itself very easily to the consideration of the great problems of humanity.

The 'In Memoriam,' on its publication, was devoured by professors of divinity and men illustrious in the field of science, it is said, even more ravenously than by the not very cultivated devotees of belle-letters. The poem created a tremendous sensation, produced an abiding and a marvellous impression on the public mind—and well might Gladstone, peerless as he was in his own line, have wished that he had been its author!

The poem begins with a sublime invocation to Him who for nineteen centuries has been the life and soul of the western world, to whose inspiration and silent and invisible influence may be traced, directly or indirectly, all the grand and glorious achievements of the occidental nations, whose love has embraced the entire earth within the magic circle of its beneficent influence. Is there God, "Lord over" these orbs of light and shade," and if He is, can we have sensuous proofs of His Being?—a question persistently and with exceptional vehemence asked in the course of the last century—and the answer rings out in the opening lines:—

".....Whom we that have not seen Thy face,
By faith and faith alone embrace,
Believing where we cannot prove,"

Faith?—yes, faith, superior to the highest reason, faith, beyond the utmost ratiocinative capacity of man, faith, that confers Illumination—not to be reached!

"Through all the questions men may try,
The petty cubwebs we have span."

Shall then the progress of modern thought seemingly destructive of faith, be arrested ; shall the rapid march of the human mind in quest of concrete knowledge which seems to entice mankind away, further and further away, from the source of highest joy and bliss be stayed ? No—replies the poet—"Let knowledge grow"—but knowledge irradiated with that reverence for the higher truths and mysteries of existence, without which humanity must go astray :—

"Let knowledge grow from more to more,
But more of reverence in us dwell ;
That mind and soul, according well,
May make one music as before,

But vaster.

Into the two words italicised in the above quotation, Tennyson has compressed a universe of meaning—that the fuller comprehension of external nature in concert with reverence or the recognition exquisitely symbolised in—

".....What am I ?
An infant crying in the night ;
An infant crying for the light ;
And with no language but a cry."

—would make Humanity a truer and more perfect expression of the Divine than it ever had been in the ages that are past.

The poet passes on by a perfectly natural gradation of thought, to the consideration of the life beyond the grave :—

"I held it truth with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things."

He draws a vivid, a lurid, a ghastly picture of the inevitable consequences of the acceptance of the materialistic doctrine of complete annihilation upon death, points out how its acceptance would render life meaningless,

would turn all the beauties, all the glories and all the wonders of creation, into the veriest mockeries, how its acceptance would constitute the best argument for and the soundest justification of suicide :—

"My own dim life should teach me this,
That life shall live for evermore,
Else Earth is darkness at the core,
And dust and ashes all that is ;

"This round of green, this orb of flame,
Fantastic beauty : such as lurks
In some wild poet, when he works
Without a conscience or an aim.

"What then were God to such as I ?
"Twere hardly worth my while to choose
Of things all mortal, or to use
A little patience ere I die :

"Twere best at once to sink to peace,
Like birds the charming serpent draws
To drop head-foremost in the jaws,
Of vacant darkness and to cease."

Did then the poet believe in a life after death from fear of the dismal, the awful consequences that he would otherwise have to face, or was his belief the firm and unshakable conviction that came of personal realisation ? No—Tennyson's was no superstitious attachment to an antiquated creed, but belief born of personal experience—personal experience such as laughs away the argumentative artillery of the sceptic and the arrant assertions of the materialistic dogmatist. Tennyson was often in touch with his departed friend :—

"And word by word, and line by line,
The dead man touch'd me from the past,
"And all at once it seem'd at last
His living soul was flashed on mine :

"And mine in his was wound' and whirl'd
About Empyrean heights of thought,
And came on that which is and caught
The deep pulsations of the world."

Could not Tennyson, it may be asked, have given an intelligible account, a clearer description of his experience ? The great mystics and prophets, the profound seers of all the ages, have deplored the sad insufficiency, if not quite the impossibility, of human lang-

uage, to express the higher truths they saw, their ultra-mundane experiences :—

" Vague words! but ah, how hard to frame
In matter-moulded forms of speech,
Or ev'n for intellect to reach
Thro' memory that which I become."

Is it possible for all to hold communion with the dead? That it is possible is the answer, provided they possess the necessary qualifications for such communion—a pure heart, a well-balanced intellect, a conscience unsullied and unstained, and universal love, or—to sum up in one brief, laconic phrase—perfect accord of mind and soul :—

" How pure at heart, and sound in head,
With what Divine affections bold,
Should be the man whose thought would hold
An hour's communion with the dead.

" In vain shalt thou, or any, call
The spirits from thier golden day,
Except, like them, thou too canst say
My spirit is at peace with all.

" They haunt the silence of the breast,
Imaginations calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest.

But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,

" And hear the household jar within."

Tennyson quite appropriately refers to the hideous Darwinian twaddle about the anthropoidal descent of man, and directs against it all the force and fury of his righteous indignation—indignation at its utter falsehood and its utter blasphemy :—

" Let him, the wiser man who springs
Hereafter, up from childhood shape
His action like the greater ape,
But I was born to other things."

Even if it be granted that this monstrous evolutionary jargon expresses a truth, it does not constitute a valid reason for man still remaining in the condition of his ancestors!—according to the revelation of the wonderfully sapient evolutionists of the last century. Let him industriously weed out the undesirable

elements, the vices and the sins of his ancestry!—Let him.

" arise and fly
The reeling faun, the sensual feast :
Move upward, working out the beast,
And let the ape and tiger die."

In the above quotation, which is one of the most familiar quotations from his works, Tennyson presents a sample of the very finest humour.

Bradley, the commentator on 'In Memoriam' mentions that the groups of iambic tetrametric quatrains which form the poem, were composed at different times and then thrown together in the chronological order of their composition, and this fact must be held to account for the apparent incoherence and incongruity of the groups. No one ought to expect in an intuitional outpouring like the 'In Memoriam,' that rigid consistency of argument, that step by step reasoning which admits of no leap, such as one finds in textbooks upon logic. But the dilligent and assiduous student who reads with a purpose, who studies with concentration,—not the superficial skipper who reads without an aim, whose mind like the mentality of his ancestral ape wanders off in all conceivable directions—the student of the 'In Memoriam,' if he does not shrink from a little mental exertion, can build up out of it a complete and magnificent philosophy, a complete 'criticism of life.'

Tennyson recognises the existence of other systems, of other worlds, the theatres as much as ours, of life and action, deploras the extravagant waste of human energy in quest of fame—and in a sudden burst of illumination reveals what is of all the most important for man to attend to—the development of his inner nature. Hearken to these deeply moving verses :—

" So many worlds, so much to do,
So little done, such things to be,
How know I what had need of thee,
For thou wert strong as thou wert true ?

"The fame is quench'd that I foresaw,
Thy head hath miss'd an earthly wreath,
I curse not nature : no, nor death,
For nothing is that errs from law.

"We pass : the path that each man trod
Is dim, or will be dim, with weeds :
What fame is left for human deeds
In endless age ? It rests with God.

"O hollow wraith of dying fame,
Fade wholly, while the soul exults
And self-unfolds the large results
Of force that would have forged a name."

And eight hundred lines later, we come upon verses which for entrancing melody, prophetic utterance, for description of the type to which, as the poet divinely foresaw, man shall be moulded unto in time to come, for vivid disclosure of the cankers that are eating into the vitals of modern civilisation.

"Ring out the grief that saps the mind,
For those that here we see no more,
Ring out the feud of rich and poor,
Ring in redress to all mankind.

"Ring out a slowly dying cause,
And ancient forms of party strife :
Ring in the nobler modes of life,
With sweeter manners, purer laws.

"Ring out the want, the care, the sin,
The faithless coldness of the times.
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

"Ring out false pride in place and blood,
The civic slander and the spite :
Ring in the love of truth and right,
Ring in the common love of good.

"Ring out old shapes of foul disease,
Ring out the narrowing lust of gold :
Ring out the thousand wars of old,
Ring in the thousand years of peace.

"Ring in the valiant man and free,
The larger heart, the kindlier hand :
Ring out the darkness of the land,
Ring in the Christ that is to be."

Tennyson, the perfect artist, ought not to be forgotten in Tennyson, the philosopher, the transcendent mystic, one of the most inspired and reliable of Humanity's guides. He has carried the English language to its highest point ; his 'In Memoriam' exhibits the

most marvellous finish of poetic style, out of the simplest Anglo-Saxon with which even the rude and unlettered peasant in the British fields is familiar, he has evoked the loveliest sounds and symphonies, the grandest Beethoven harmonies. In the art of descriptive condensation by which the meaning is rendered all the clearer, beauty is enhanced a thousandfold, images are imprinted indelibly on the reader's and the listener's memory : Tennyson, if not the first of British Bards, is next only to Shakespeare.

Listen to the 'wild bird'

".....whose warble, liquid sweet,
Rings Eden through the budded quicks."
Raise your imagination to where
"....drowned in yonder living blue,

The lark becomes a *sightless* song,
Who has not visualised the ideal orator
".....but hung to hear
The rapt oration flowing free.

"From point to point with power and grace,
And music in the bounds of law,
To those conclusions when we saw
The God within him light his face,

"And seem to lift the form, and glow
In azure orbits heavenly-wise ;
And over those ethereal eyes
The bar of Michael Angelo."

Who has not seen and felt the spiritualising touch of him, the incarnate combination of masculine virtues and feminine graces ? :—

".....Manhood fused with female grace,
In such a sort, the child would twine,
A trustful hand, unask'd, in thine,
And find his comfort in thy face."

Who has not felt the inexpressible pleasures, the indescribable charms of friendship, while on an excursion with the friend of his bosom, through lovely woods and dales ? :—

"When each by turns was guide to each,
And Fancy light from Fancy caught,
And Thought leapt out to wed with Thought
Ere Thought could wed itself with Speech."

Who, matrimonially inclined in the plenitude of youth, has not indulged in luscious

ous and roseate dreams, of the golden moment when—

“The ring is on,
The ‘ wilt thou ’ answer’d, and again
The ‘ wilt thou ’ ask’d, till out of twain
Her sweet ‘ I will ’ has made ye one. ”

Who so flint-hearted but sympathises with all his heart and soul, with the emotions that choke the parents at parting from their daughter at the conclusion of the wedding-ceremony, the mingled emotions that overpower the lovely child herself ? :—

“ When crown’d with blessing she doth rise,
To take her latest leave of home
And hopes and light regrets that come
Make April of her tender eyes :

“ And doubtful joys the father move,
And tears are on the mother’s face,
As parting with a long embrace,
She enters other realms of love.”

Life is not an idle thing, and the pains and pangs, the sorrows and sufferings, the tortures and torments, the trials and tribulations, from which no man, encased in flesh, is altogether free, are meant to chasten his nature : and see how wonderfully that thought has been expressed :—

“ Life is not as idle ore,
“ But iron dug from central gloom,
And heated hot with burning fears,
And dipt in baths of hissing tears,
And batter’d with the shocks of doom,
“ To shape and use.....”

Who, stretched upon the rack of bodily ailments, groaning under excruciating bodily pangs that with seismogical fury shake and batter away one’s faith in higher things, feeling his ‘ operant powers ’ their functions leave to do, has not inwardly prayed for, has not in insupportable agony raised a cry for a truly

spiritual, a truly God-intoxicated man, to confirm and strengthen the faith that seems to be slowly slipping away ? :—

“ Be near me when my light is low,
When the blood creeps, and the nerves prick,
And tingle ; and the heart is sick,
And all the wheels of being slow :

“ Be near me when the sensuous frame
Is rack’d with pangs that conquer trust,
And Time, a maniac, scattering dust,
And Life, a fury, slinging flame.

“ Be near me when my faith is dry,
And men, the flies of latter spring,
That lay their eggs, and sting and sing,
And weave their petty cells and die.

“ Be near me when I fade away,
To point the term of human strife,
And on the low dark verge of life
The twilight of Eternal day.”

The poem ends, as it began, with Faith, with perfect trust in Divine love, in the Divine governance of the universe :—

“ That God, which ever lives and loves,
One God, one Law, one Element,
And one far off Divine event,
To which the whole creation moves.”

Tennyson has missed the glory of being the foremost of British minstrels, only because he had been preceded by the “ Sweet Swan of Avon.” It is truly no exaggeration to say that he towers above the poets of his own resplendent century,—that he is greater than the unmusical Browning,—greater than the prosaic Wordsworth,—greater than the romantic Scott,—greater than the fiery Byron,—greater than the flighty Shelley,—greater than the sensual Keats. And his name—as philosopher, mystic, prophet and poet,—will resound through the ages—will inspire millions with noble thoughts and noble deeds.

S. V. SUBRAHMANYAM

HOW THE WORLD GOES

THE GENERAL OUT-LOOK

SHOULD the glory of achievements ever predominate optimistic minds, in its train follows surely ghastly reaction over-doing its might in effacing the splendour of the glory leaving behind pale scenes of squalor and death-throes in its place. The twentieth century, while it is the crowning period of man's endeavours, is no less the grave of him who fought hard to make it magnificent. The greatest man has suffered the lowest experiences ; the highest genius before he was called so, has passed many nights of hardship and days of sorrow. Drawbacks have advantages and civilization has its savagery. What makes boast of the civilization of twentieth century is the fact that it has done away with many vicious practices, has thrown a flood of light on the thinking world by the scientific investigations and lastly secured to them the safety of person and property against unlawful interference. The century glories in having completed this task and the pioneers instrumental in achieving these results are too serene to think back on what they have done is so in fact. Credit is due to them because of their untiring activity but how greater would they have been if they had only watched the results and set right the evil, Let us see whether anything remarkable has come out of their endeavours !

Barbarous practices are done away with in different parts of the world and this is a point adding to the glory of the modern civilization ; slavery, infanticide, superstitious practices are meant perhaps.

The slave in the days of slavery was the property of the owner, yet he had the full faith of his master towards him. Then

slavery was scattered only in limited areas and served the needs of capital with due regard. Slavery of that sort is abolished now but slavery on a more organised kind is practised aided by the results of advanced science and supported by the organized power and enactment of the state. Yet the age boasts of civilization !

Science has thrown light. Yes, it has helped the anarchist to throw bombs, or aided the *Titanic* to flounder in the sea with valuable lives and property !

Safety of person and property is again another point in favour of the glorious civilization. In Tripoli, the Sultan's subjects enjoyed no security of person and property nor in Morocco, nor in Persia, in spite of the powerful Kings and Emperors who watched the struggle with the keen interest of a spectator ! Yet, ye be thy Gods, Oh Israel !

The events are drawing closer and more tight in international politics and the struggle for existence has begun among rulers of men themselves and hardly can it be possible for any one now to divert their attention to rule men.

The achievements of science are genuine but the purpose for which these achievements are employed are base. More than to anybody else, it must be known to Kings and Emperors that the prosperity of the world consists in peace and well-being of their subjects rather than in their destruction. In order to supplant peace, if they say, that they destroy, we suggest that a wholesale sinking into the sea of the world, like the *Titanic's*, will achieve perfect peace, which knows no awakening !

THE CONCILIATION BILL

In one respect the males and especially males of the half emancipated countries ought to feel shame at the manly vigour and undaunted courage of suffragettes of England. Those who are watching the history of the woman-movement in England, the scenes such as—window-smashing and legs-breaking and the besieging of the Premier's residence, are not unfamiliar though strange. Mrs. and Miss. Pankhurst and, many other prominent names, are closely associated with the 'Woman's Revolt' and the stir they have created in upholding their cause, has thrown the men of England into two divisions. One of the leaders of the women-movement, last session, compelled Mr. Asquith to make a statement in favour of their cause and succeeded in getting a promise meaning that their question would be introduced in the House of Commons this session. True to the word, perhaps on the threat of physical harm by woman the 'Conciliatory Bill' was introduced—never mind if Asquith did not personally introduce it. The Bill was hotly contested and rejected by 222 votes to 208. This result evidently shows the depth of public feeling in favor of the Bill. The unfortunate or fortunate thing is that Mr. Asquith spoke very strongly against the Bill, as an individual. Mr. Lloyd George, Mr. Birrell, Sir Edward Grey, Mr. Burns, Mr. Balfour were in the minority. Miss Pankhurst, like the heroic knight, defies the Government. The rejection of the Bill elicited a protest from the militant woman.

What could Mr. Asquith do if one half and more, assisted by many leaders of light and culture, were to determine upon getting the desired result! Perhaps, it would be better to leave things to the will of woman and allow her the status she desires. If Mr. Asquith thinks women are not fit, let him allow them to know it by their own experience. To

withhold power from her any longer would result in some more damages and prison-goings.

* * *

THE NEW CAPITAL

Whatever is done by the King cannot be vetoed by his subordinates, because all the rest derive power only through the King. The powers that be, some noble Lords and members of the Opposition, will not, for the present, acquiesce in the theory that 'the King can do anything before consulting the Houses.' The new proposals in India introduced by His Majesty involve questions of constitution; the zealous upholders of the Limited Monarchy in England are questioning within themselves as to the legality of such a measure. The Government of His Majesty in India and Lord Crewe are keen enough to hush up the thing, if possible, by availing the prerogative of the King or by using the authority of an old statute for which perhaps they are searching.

The Indian has grown now a little bolder and yet more scientific. When arguments of sentiment and self-interest have failed, regarding the change of capital he has now begun to ask 'Is a capital made or grows'? History gives him materials for his arguments, and he puts his case at last that capitals grow and must have various advantages, of climate, sea-facility, harbours, and merchandise, etc.

If his arguments are not heard and if the proposed change, in spite of him, is determined upon, what else can he do but protest against the cost of building of the proposed capital? The four millions, the estimated cost relied upon strongly by the Viceroy to be quite sufficient for the purpose, is scanty; the outlook seems to the financial expert to require more millions. The last complaint of the Indian is that he must be given an opportunity to show his skill in the construction of the new capital. The money

spent, in that case, will benefit the Indian laborer and at the same time encourage the dying art of India of which much is spoken. Perhaps, he has done his part in raising objections, but yet things are managed, he must know, by the Government.

THE TITANIC

How the world is shocked at the news of *Titanic's* disaster may be better imagined ! The news is a dagger to the whole humanity ; it is needless to say of the bitter feelings of those who are concerned in the loss. Millions of pounds were lost, millionaires and worthy souls sank ! The scene of the sinking of the *Titanic* must have been a spectacle of horror. Until the last moment of *Titanic's* disappearance the expectant souls in whose bosom burnt the ambition of life, perhaps vainly directed their vision to an approaching succour which, if it had come a little earlier, would have saved many more lives. The parting agonies of wife from her husband, of the millionaires from his millions and poor wretches from their soul, might bring to our imagination on that dark night, the scenes of hell-torments.

In spite of human agony, cries and tears, the *Titanic* half-sank and three-fourths, was just keeping her head above water and lo, sank down at last to the bottom ! Some struggled hard against the chill wind and ice-ridden sea ! Some strove on to swim out until help would come ! It was a remarkable night and the survivors felt it as if it were Doomsday !

It is really a puzzle to think about the discretion used or the rule enforced in saving ladies first and children next !

If helplessness and delicacy were to be the motive in saving the ladies first, perhaps children and oldmen were still more delicate and helpless. If worth and greatness were to be the consideration, the some who perished deserve first consideration.

If man's generosity and sympathy towards women or his rightful recognition of her as the mother of mankind were the reason for women to deserve superior attention, then there is reason and heroism and manliness on his part. But let the women of England think before they do, that, in case they get their votes, they will not be shown this consideration.

WHAT DOES IT SHOW ?

'Thy soul was like a star and dwelt apart.' Lord Carmichael's soul is a star and dwells apart. Truly, the new Governor of Bengal has his own orbit, speed and standard. The old flood never can wash him off. Like a rock he stands observing things as they occur unassailed by the customary weight of civil service opinion. If England were to choose statesmen of the type of Lord Carmichael to rule India, it may be confidently assured that India, will never be tired of British Rule—even until Doom. In his reply to the Calcutta Corporation recently, Lord Carmichael is reported to have referred to Indian Civil Servants in this wise :—

My time in India has been short—barely five months—but it has been long enough for me to learn to admire the hard work, ungrudgingly performed—often under most trying circumstances—by the Indian Civil Servants. I hope to get to know all the Civil Servants in Bengal and to learn what they are doing and what they are thinking, and to win their confidence. It may be—probably that is inevitable—that I, who have grown up amid very different influences, shall at times act as they would not wish me to act ; but I can promise them that if it be so, it will not be from any ill-will towards them, and that I shall be at all times ready to consider any conclusions to which experience leads them.

Any one cannot but appreciate and feel proud of the unbiased attitude of the new

Governor of Bengal. Indians are, to a great extent, creatures of sentiment. Lord Carmichael may not do great service to the Indian public, yet his liberalism has been,

more than once, demonstrated to the whole-hearted appreciation of the people. Even small consideration shown to the Indian will not be forgotten.

REVIEW OF PERIODICALS

INTERPRETATION OF INDIAN ART IN THE LIGHT OF INDIAN RECORDS

IN the *Dawn Magazine* for April Mr. Rabindra Narayan Ghosh, M.A., raises an important question in the future development of Indian Art. The entire life of future India is bound up with the solution of the problem. The Great Orientalist, Mr. Vincent A. Smith, in estimating the value of Indian art, opens that art must be valued on its merit. He says, that for the aesthetic study of the surviving remnants of Indian art it is enough to directly examine the works of art themselves without having any preliminary grounding in the indigenous literature and tradition. Mr. Havell is also of opinion that Indian literature and life must not interfere in estimating the Art of India. The writer says that—

The interpretation of the hitherto collected specimens of Indian religious art, solely with the help of the texts lying scattered over numerous published and unpublished works in Sanskrit is indeed a crying need. Hitherto the study of Indian art, especially the arts of sculpture and painting have been carried on mainly by European archeologists who have had hardly any opportunities of studying the subject in connection with the data supplied by existing literary records of the country.

Now the vital point in the controversy as pointed by S. J. Akshay Kumara Maitra of Rajshai, is that the study of sculpture and painting in India must be based on Indian literature. There is great scope in the Sanskrit literature for the development of art in a scientific manner. Mr. Hadaway of Madras suggests the same. He says 'that Madras Art School should when it becomes possible,

establish classes for the study of indigenous architecture according to the principles and rules laid down in the *Silpa Sastras*'.

This idea of consulting the Indian literature in establishing Indian art on national basis, deserves particular attention of our countrymen.

THE CHINESE REVOLT

Mr. Adachi Kinnosuke in the *Hindustan Review* for April surveys the situation in China and points out important facts which led to the Chinese revolt. In the course of his writing he says—

From time immemorial China has been governed by an autocrat. The Emperor is assumed to be the son of Heaven, with unlimited power. The laws of the empire are laid down in the collected regulations of the Ch'ing Dynasty, which prescribe the Government of the State, and declared that it is to be based upon the Government of the family. In practice, the autocratic power of the Emperor is manifested by decrees, edicts and rescripts, which, unless they are of a sacred nature, are published in the *Peking Gazette*, the oldest newspaper in the world.

The writer gives some reasons for the Chinese revolt. He says—

In the first place they are empty of stomach; down-right hungry, starved and they want to eat. The many hundred millions of Chinese know that they have not squandered their gray lives in idleness..... They want to get rid of the Ta Tsing Dynasty now on the Peking throne. To add insult to injury the present reigning house is not Chinese; it is Manchu. The reform measures of the late Emperor Kwangshu—reforms in military and education system—recented.

The writer concludes by stating the future of China—

"There are two paths before China. If the moderates win, then we shall see a constitutional state with parlia-

ment and a responsible cabinet. If they fail and the radicals win why then we shall be treated to something really new under the sun—a republic on the classic soil of the most ancient empires of to-day."

ON CO-OPERATION

In the *Modern Review* for April a short note appears from the pen of the late Sister Nivedita, an advice to one who wanted it. The note is very valuable for our countrymen at this stage of progress when all is in confusion. "What part of the national work do you wish to train yourself for?" is the query to be answered, should one think of some national work. The learned lady says—

"If you will look into the matter you will see that most cases of oppression and corruption—where the advantage of numbers is so uniformly on one side as here—could be met by *organisation*. It is more difficult to do harm to 10,000 men who stand solid and are intelligent than to an isolated and illiterate person. Take the case of clerks in offices of Government servants, railway servants, ratepayers, peasants. Much could be done by simple enrolment and united action."

Sister Nivedita suggests books to read if one undertakes the task of co-operation. If one wants to work in politics the economic history of India, congress publications, books of Dutt, Digby and Naoroji, etc., are valuable. There are many walks for co-operation, and service, if one really wants to serve.

WHAT THE WORLD IS WAITING FOR

Mr. Har Dayal in the *Open Court* for March contributes a soul-stirring article which deserves special notice. To one who raises himself to higher planes of philosophy armed with the weapon of renunciation the whole scenes of the world below,—the world of material supremacy, the world where reigns love and hate, fashion and falsities and mock values and vainglory—are but too plain. The writer begins that—

"We live in an age of unrest and transition. The old order is changing in all countries and among all nations, but the new is not yet born."

From Juvenil to Max Nardou, the world is tireless of complaints and dissatisfaction.

The complaints of to-day, though belong to natural course of events, are so disastrous in effect and complex in nature that it seems to portend some new era for the coming generation. Mr. Har Dayal says—

"The vast majority of educated men and women have no definite philosophy of life. The churches have lost their power on account of their absurd dogmas, their intolerance, their worldliness and the dependence of ministers on the rich for support....Along with this intellectual advance, a moral set-back is clearly discernable. A false gospel of individualism, enjoyment and philistinism is perverting the minds of our young men and women....The juvenile crime is increasing, the number of men who desert their wives is growing. Divorce has become a subject for jest and light-hearted comment. Insanity is claiming more victims every decade. The sexual morality of students of both sexes leaves much to be desired. Race prejudice is gaining in intensity. The respect for individual rights is diminishing. The lust for wealth is seizing larger and larger circles of society every year. Journalism is becoming more and more irresponsible and vulgar."

What is the remedy for such state of things the ideals of St. Francis, St. Rose, Rousseau, Valtaire, Marx, Bakunin, Mazzini, and Hackel must be combined into one ideal and that will be the Messiah of the twentieth century.

"From India," says the writer "the land of spirituality comes this great message to the western world. From the middle ages, the period of spiritual awakening in Europe comes this voice borne on the wings of time. Thus the past and the present combine to make the future. To all my American sisters and brothers who are perplexed and doubt-tossed, I say: 'Touch science, politics and rationalism with the breath of life that renunciation alone can give and the future is yours.'"

EMIGRATION FROM INDIA

Mr. S. V. Ketkar, M.A., writes an article to the *Indian Review* on the administration of contract labour. He begins, "the ill treatment accorded to Indian emigrants in the British colonies has been a subject of much discussion."

In the course of the article the writer laments "one need not go too far to seek the solution of the apparent inconsistency. The laws are good enough but the question is whether they are properly put into effect. The policy of the governments of the colonies with regard to the moral condition of the immigrants is not

beyond reproach. For Asiatic indentured immigrants there are special laws governing illicit intercourse between the sexes and here the ideas of morality appear to be subordinated to the economic motives. Take British Guiana for example. Here the law requires that the punishment to the indentured immigrants for the offence of cohabiting with an immigrant woman with threats of murder or injury should not exceed one month's imprisonment with or without hard labour."

DIPLOMATIC AFFAIRS AND INTERNATIONAL LAW 1911

Prof. Paul S. Reinsh surveys the events of 1911 affecting diplomatic relationship of the Powers of the world in the February number of the *American Political Science Review*. The writer says—

"The year opened peacefully enough and for the time being relations between great Britain and Germany seemed to tend towards permanent improvement."

The Moroccan dispute between Germany and France disturbed the calm; the writer says—

"That England was obliged to displease Germany and the acute feeling of disappointment of the German people resulted therefore in increased bitterness against Great Britain rather than against France."

The second calamity arose in Tripolis. Italy issued an ultimatum to Turkey asking for the immediate session of Tripolis. The reasons for such action apparently are that the Italian subjects were ill-treated by the Sultan. The third crisis was with respect

to Persia, where Russia had cleared the way for action by the treaty which she concluded with England in 1907. That made easy for Russia to proceed so aggressively against Persia and the result of the war is known to be disadvantageous to Persia—

The writer generalises that "everything is therefore in uncertainty with respect to the future constellations of the powers. It has become clear that the value of general alliances can easily be overestimated and that only definite coincidences of national interest leading to engagements upon specific points can really be counted upon."

The German scare ever operates on England in all activities of the former, very heavily. No doubt Germany is compelled to seek space elsewhere for her people; each Power is eager to know where she will lay her hands upon. The Chinese trouble again gives room for speculation as to which foreign Power to give loan to China.

The Canadian Reciprocity Bill in the new world threatened breach of peace. The opening of the Panama Canal again involves some difficulty and heart-burning.

The writer concludes, "the events of the year 1911 have led to a great deal of discussion of the value and validity of the Hague agreements and of international law....The unanimous condemnation with which the action of Italy was received, indicates that the idea of international right is strong and that a breach of international law is keenly felt."

REVIEWS OF BOOKS

The Record of an Adventurous life; by Hyndman, published by Messrs. Macmillan and Co., London, 15s. net.

HERE is a book of an adventurous life deserving the title to the last letter; a book of 460 pages, written in a lucid and humorous style and enlightening every page with some interesting incident or other from the life of the reputed author. The book is remarkable in

more ways than one. Mr. Hyndman of socialistic fame by birth is rich, intelligent, sincere and sympathetic. These good circumstances, if he had cared to avail them, would have elevated him to greatest positions in life which his aristocratic friends enjoyed in the Government. From the beginning he seems to have scorned the glories of vain life and exalted notions. A man of ability and resources; but

never condescended to use them as other men used and derived benefit ; rather the sort of thing that he delighted in, was so out of the way and beyond the attempt of ordinary folk, that he was on many occasions hated, cried down, called names and shunned as if he were plague ; the third peculiarity was that he was the friend of those great names who were noted, dreaded and banished from their respective countries. Above all, Mr. Hyndman possesses extraordinary courage to express views that he is convinced of, in spite of tremendous odds—hard-labor or hanging, even ! Mr. Hyndman is the friend of Karl Marx, the prophet of socialism. Mazzini had particular attachment ; Koropotkin was his good acquaintance. George Meredith entertained very high regards of him. W. Morris was his good friend and contributor to his *Justice*.

In his early college days itself, he showed the trend of his mind which ultimately developed into socialism. He says, "I disliked the idea of battering out my brains, over disputes about other people's property." Mr. Hyndman speaks of Mazzini, "I have never been a hero-worshipper....When, however, Kinneer and I turned into the row of small, gloomy looking houses, which with trees and shrubs in front of them, stood back from the main stream of traffic along the Fulham Road I felt a sensation of something approaching to nervousness which never affected me before or since."

Mr. Hyndman's estimation of Mr. Gladstone is as uncommon as his life is. He says, "I confess I am one of those who never could greatly admire Mr. Gladstone. His great physical vigour, his wonderful rhetorical and argumentative gifts, his immense store of superficial knowledge, his marvellous faculty of accommodating to the situation, and his unequalled influence over the House of Commons were obvious to all. But I failed to discern that these qualities were controlled

and applied by any very high political intelligence....Only in this way can we reasonably reconcile his ardent advocacy of the emancipation of Italy and the Balkan States with his monstrous conquest of Egypt, his intolerable tyranny in Ireland, and his complete indifference to our ruinous misrule in India."

Mr. Hyndman is an author, a virulent writer, a good economist and above all a great rationalist. He is undaunted in trouble and unswerving in purpose. Many incidents that he has recorded throw much light upon contemporary thought, literature, men and things of England and of other countries, New Zealand, Australia and United States. His writings throughout are marked with protest against intolerance, high-handedness, detestation of falsity and meanness. He condemned these vices wherever he found, regardless of persons and their status. His work for India is immense as his boldness in espousing it, is unique. Mr. Hyndman's book is a pleasant reading, full of instruction ; the frank attitude that runs throughout the book will never fail to attract the reader's sympathy and in many cases it may make converts to his cause. Really a remarkable book to be read and pondered over.

* * *

Irish Recollections ; by Justin McCarthy, published by Messrs. Hadder and Stoughton, London, 12s. net.

We acknowledge with thanks a copy of the *Irish Recollections* from the above publishers. The author's name itself is a guarantee that whatever he writes will be surely accepted by the public. The book is illustrated with photos and nicely got-up. The author in recollecting those days in the city of Cork lives once again the days of youth which abounded in operas, music, ballet-dances and horse-races. The writer says, "Cork was a city, especially pleasure-loving in its way, fond of amusements, delighting in

music and pictures, in theatres and in dances, in horse-racing and in all games of skill but was on the whole a city with a love for morality." Mr. McCarthy records with seriousness the inadequacy of treatment given to the Irish people by Englishmen and the spark of patriotism burns constant in the heart of the old Irish Nationalist and great Parliamentarian that he lives, it so appears, to see that Home Rule is granted to Ireland.

The author of the *History of Our Own Times* puts it thus; "The old fashioned policy of each succeeding Government only forced more and more into the minds and hearts of the Irish people the conviction that England's ruling statesmen were determined to compel Ireland to become a mere imitative follower of England or to settle down into the condition of a nation of slaves." Mr. McCarthy further thinks that so long as Ireland is kept in the above mentioned condition so long there will be friction and little rest to England. The concession of reforms in the recent years shows the progress which was due to the agitation of the Irish who were 'set down by each succeeding Government and even by some Governments professing to be liberal' as 'unmanageable Irish and rebels against the social order.' McCarthy says, "I am still strongly of opinion that the young Ireland of those days was much more just in its appreciation of the English in general than was that some English public in its appreciation of the young Ireland, which was then giving so much trouble to the English Government." Mr. McCarthy believes in the justice of the English public if the Irish affairs are fully made known to them. He says "the vast majority of Englishmen were as completely cut off from any participation in the direction of England's political affairs as were the majority in Ireland itself." In his family, Mr. McCarthy was much attached to his sister Ely to whose literary merits he had genuine respect. Mr. McCarthy has passed

many a day and night in the discussion of Irish Home Rule and the Nationalist Party of whom he was one and it drew most of his attention.

One of the drawbacks of the Irish cause is that Ireland's Lords and Landholders are ever absentees; the middle man very often occupies the ancient looking castle which fact really diminishes much of genuine support to the cause of Home Rule from those Landlords who remain indifferent somewhere else. Mr. McCarthy's recollections of early days, the pet poets who occupied his thoughts and imagination and the various other incidents that he has recorded evidently induce him once again to go to his own land; 'here to return and die at home at last' is the feeling of each and every patriot who really loves his country and whose imagination is ever busy with the thoughts and scense of his native land.

Irish Recollections is the book to be read by one and all who delight in sincerity, force, clearness and patriotism.

The King To his People; published by Messrs. Williams and Norgate, London, 5s. net.

We thankfully acknowledge *The King to his People* by the above publishers. This neatly printed book of gilt-edge is the collection of speeches and messages, short addresses, and toasts proposed by His Majesty George V. at various times of his life as Prince of Wales, etc. The speeches contain all the utterances of His Majesty up to the Coronation speeches at London. Evidently the speeches contain much to interest His Majesty's various subjects. The publishers have the permission of His Majesty to publish his collections.

The Malabar Magician; by F. E. Penny, published by Messrs. Chatto and Windus, London, 6s. net.

The plot of this charming novel is laid in a village near the Western Ghats of

Southern India. The hero of the novel is *Kurumba*, the Malabar Magician. Mr. Penny is also author of various other books on India bringing out, to the perusal of the English readers, the inner working of the traditional and social customs of the Indians. Messrs. Chatto and Windus have specially issued this novel to colonies which tells us much of the customs and habits of low class people, the superstitious belief and deep reverence for magic and magicians and the kind of relationship of the Anglo-Indian police, and the people. The book is a pleasant reading to both Indians and Europeans.

* *

The Civilization of China : by Prof. H. A. Giles, L.L.D., published by Messrs. Williams and Norgate London, 1s. net.

Messrs. Williams and Norgate have issued this little book in the 'Home University Library' series at a very cheap price to meet the demand of the public. This library is evidently of much value as it brings to our table knowledge of all lands and conditions. Prof. Giles traces briefly the growth and civilization of China and spins out the story to the very end. The Chinese Empire is after all, to the eye of an European, nothing but a specimen of oriental pomp and vain dignity, as it is to a great extent. In the concluding pages Prof. Giles remarks about the recent dethroning of the Manchu Dynasty thus. "If the ruling Manchus seize the opportunity now offered them, then, in spite of simmering sedition here and there over the Empire, they may succeed in continuing a line which in its early days had a glorious record of achievement, to the great advantage of the Chinese nation. If, on the other hand, they neglect this chance, they may result one of those frightful upheavals from which the Empire has so often suffered." We are at a loss to understand what Prof. Giles means by advoc-

ating the cause of the Manchus who, by the events that have taken place, are consigned to insignificance and in their place the Republican party have come and achieved much that is desired by all the civilized political world. The cause of the Manchus deserves—to be fair—though not condemnation, at least indifference from the professor. But to wish for the Manchu supremacy which will never be, is to wish for immorality, oppression and disorder, as the events have shown.

* *

The Stirling Debt of India ; by M. R. Sundara Aiyer, B.A., B.L., printed at the Law Printing House, Madras, 4½ As.

The author in this neatly printed little book discusses at some length the impropriety of borrowing Gold-loans from London in preference to Silver-loans. He thinks that the practice of borrowing for everything and that, in Stirling-loans, only increases the burden on the Indian tax-payer whose money goes to pay the enormous Home Charges.

The Hon'ble Mr. Gokhale in the Imperial Council recently in the debate on the cost of building of Delhi for Government purposes, advocated a fresh Gold-loan, instead of the partial silver loan and adjustment from the surplus revenue of the year. Hon'ble Gokhale advocated fresh Gold-loan because, he had in view the oppressed condition of the starving tax-payer; the surplus in the revenue, in his opinion, was to go to relieve the strain on the ryot.

Hon'ble Gokhale's standpoint is not the standpoint of the book on hand. The increasing of debt is surely detrimental to the progress of a country. Loans ought not to be encouraged. This is the general principle. When a nation is starving from over-taxation any strain will not sustain its position; not only that, continuance of the present condition even will result in increased starvation under such circumstances; the policy of Mr. Gokhale is adequate and it is but

choosing the lesser evil. Economic prosperity is only to sustain national life which consists of individuals. . . . Perhaps it may be asked, 'Is India in a starving condition?' If that is so Mr. Gokhale is not far wrong.

Elements of Civics for India; by T. S. Subramania Aiyer, M.A., L.T., published by Macmillan & Co., 10 As.

We thank the author for the courtesy of having sent us a copy of his book. The *Elements of Civics* is a book which tries to educate youngsters in the knowledge of civics and citizenship. The treatment of subjects are natural and from known to the unknown. The author says, the topics must proceed "from known details to larger generalizations." In a fair way and clear style the author supplies a text-book to youngsters who will have a systematic and clear notions of their Government and realise their duties and relationship to their family, city, country and government.

Indian Railway Finance; by Dinshaw Edulji Watcha, Bombay.

We acknowledge with thanks a copy of the *Indian Railway Finance* from the author. The Railway administration in India is not satisfactory nor desirable, as it is. The Administration is every other thing except what will give a fair return to the Indian payer. The policy has nothing to recommend it to the Indian. The author says, "We

want, firstly, a body of such *experienced men*, and not merely Civil Servants or Cooper's Hill College men who have influence to get into fat posts and berths, and secondly, a body who will be absolutely impartial who will judge of all Railway matters from a disinterested point of view, men who will make no difference in judging between European and Indian interests. This is the kind of Railway Board which, we Indians, want and not only a republic of autocratic and obstructive officialdom."

Ninety years Young and Healthy; by J. M. Peebles, M.D., M.A., Ph.D., California, U. S. A.

We are glad to acknowledge a full-sized photo of Dr. Peebles, a copy of the *Hours with Famous Americans* and also a copy *Ninety years Young and Healthy*. Dr. Peebles, is an eminent spiritualist having a large following in all parts of the world. His books contain much information on diet, thinking, conduct and cultivation of virtues. He has the unique facility to write on these matters with authority as he himself practices all these virtues. His experiences, no doubt, are very valuable.

Pamphlets. We thank Mr. Jassawalla for his kindness in having sent us pamphlets, copy lectures, etc., that he issued and delivered respectively in London, on cow-question.

OUR CORRESPONDENCE CLUB

HOW DOES IT BENEFIT YOU?

MANY readers may be under the impression whether correspondence with brethren beyond the seas will be of any benefit. We say with stress, Yes. Those who are beyond the seas and beyond our eye-

sight, will they care to respond to our call? Those who are bent on doing things which have commercial value, will they care to waste ink and paper on a matter which promises little? Again, those whom the care of family and children, country and pet hobbies

engage greater portion of their time, will they ever condescend to look into the correspondence over which we pour forth our life's desire? Naturally these considerations might stay us from following up the desire of our heart, if ever we cherish it. In answer to these doubts, we point out to the eager readers that friends who are far-off are more sympathetic and less selfish. Because each is removed far-away, the curiosity and the pride of having known a friend in a country which is only known in Geography, become all potent and greater is the speed in writing replies than our friends of our native land.

The care of family and children, and the daily struggle to earn melt away at the prospect of hearing news from a friend, who is, though not seen, an object of international kinship. Only those who have awaited the

angelic arrival of the postman on Foreign Mail days will realize how much of joy they feel at the communication of friends who have better claims to our friendship and whom though we have not seen.

How would it please you, if it so happens, that if you are to meet a foreign friend in your own country coming on his own business and whom you know only through correspondence or if it so happens, that you are obliged to go to his country for your education or on business? I think you will immensely like to see your friend at your home and show him all important places with great alacrity. Then why should you forego the pleasures of friendship while our Correspondence Club will give you information and secure for you a friend who will be to your liking?

LEADING ARTICLES FOR MAY 1912

A Sketch of the Hon'ble Mr. P. S. Sivasamier.

News Gathering, by Mr. W. Timothy.

Authorship and Style, by Mr. V. Mangalvedkar.

Nirvana, (with a photo) by Georgette Agnew, Authoress.

Salima, Chapter III, by Miss Sowdamani.

The Crisis in English Politics, by Mr. Sundararaja, Journalist, London.

God's Soldier, by Mr. Mackenzie Bell, Author.

Erskine, by Mr. T. B. Krishnasami, M.A.

Public Debt of India, by Mr. M. R. Sundaramier, B.A., BL.

Robert Browning, by T. B. Krishnasami, M.A.

etc., etc., etc.

THE MODERN WORLD

THE HON'BLE MR. P. S. SIVASWAMI AIYER, C.I.E.

THE name of Hon'ble Mr. P. S. Sivaswami Aiyer inspires, in many a heart, a feeling of gentleness, affability and respect. Perhaps, it may be said with surety, that Mr. Sivaswami Aiyer has no enemies but on the other hand, many friends and admirers. The one note traceable throughout his career, as a public man, a successful lawyer, an able Advocate-General, is character.' The one main principle of his life which has endeared him to all in this Presidency is 'sincerity and patience.' Lastly the one trait of his gentle nature which has touched the sympathy of the public, or attracted the attention of the Government, is his unostentatious behaviour, impartial justice and unsullied conscience. The popularity and just esteem of Mr. Sivaswami Aiyer is proof enough even as we recount the events that followed after he was raised to the seat of Executive Council Membership. When His Highness the Maharajah of Bobbili was asked to take up the new and the first post of Executive Membership of the Madras Presidency the public were not without their hopes and disappointments. This new grant which was so generously made by Lord Morley, however small it looked in the eyes of some, was still more shorn, so it was thought, of its beneficent character, by the first choice which the Gov-

ernment had made. This is not anyhow the proper place to consider the merits or demerits of the choice ; yet it must be stated that a section of the public looked with disgust at the first choice.

The independence of the Maharajah however did not allow him to continue in the place for long and rightly he resigned the office for Mr. V. Krishnaswami Aiyer, C.S.I., to take up. The meteoric appearance of the second member on the scene evidently pleased most at the moment : as men have their black spots Mr. Krishnaswami Aiyer had his critics. Rightly or wrongly, by his own folly or by the prejudice of a certain class of people, Mr. Krishnaswami Aiyer, who once led the Presidency in matters, Swedish and National, was considered ill-justified in being placed at this seat of power. The seed of unpopularity was sown. This germ of dissent slowly developed into active dislike when he openly challenged in the later part of this career that *there are no suitable presidents for Taluk Boards amongst natives !* It is not possible to prophesey how the relations between him and the public would have developed if Mr. Krishnaswami Aiyer had lived to the end of his period. Again his dramatic disappearance engulfed all hubbub and Mr. P. S. Sivaswami Aiyer has the

unique honour to step into the post. The history of the two members who proceeded Mr. Sivaswami Aiyer is interspersed with opinions of active sympathy as well as severe dissent. Even when the vacancy caused by the death of Mr. Krishnaswami Aiyer was unfilled, all possible and impossible names were suggested and even some names were protested against. The period of suspense then filled men's imagination with speculation. The air was full of names. When the name of Mr. P. S. Sivaswami Aiyer was announced all was calm and none raised any voice of dissent ; on the other hand all felt sorry that such a just man was no more to be the Advocate-General ! Nothing need be said what would be the feeling of the public if he were invested with higher power as he is now. His appointment has met with unanimous approval. The dissentient voice which clamoured against the appointment of previous members was no more to be found in the case of Mr. Sivaswami Aiyer. The Government, the public or the press had nothing to say against the choice.

A WORTHY EXAMPLE

Perhaps it may be doubted that the life of Mr. Sivaswami Aiyer, except as a high official dignitary to which he is raised, has nothing extraordinary to mark. To the superficial observer this impression has all the force of proof. If all virtuous traits of Mr. Sivaswami Aiyer were to be under-rated, perhaps the halo of reverence hanging about his official power will also vanish into thin air when the period of power is over. In or out of office, to us it seems, that the charm of Mr. Sivaswami Aiyer consists in his virtues of head and heart, rather than in the power of the office which he holds. The self-same virtues had attracted his clients and junior lawyers while he was a lawyer and the self-same virtues will attract the public in future whether he will be in power or not.

With him, especially with him, the dignity of office or the charm of power is ineffectual, to puff or turn him giddy. The externals, however powerful, have no power to alter the internal.

If the press praises one, only because one holds power, those who are beyond the jurisdiction of that one holding power will not be influenced by the eulogy. To the citizen of the world the history of one and all, has the power to correct. But the history of one who is simple, though occupies the highest post in the state that an Indian can aspire ; who is unpretentious though possesses all resources of power and wealth ; who is a true Hindu though combines in him the highest culture that western civilization confers on ; it has more than a passing value. The life of Mr. Sivaswami Aiyer is a combination of simple and high things : his views on many questions are well settled though he is open to conviction. He knows the sphere of his activity, however small it may be, and none can pick holes in the sphere of work in which he engages himself.

He undertakes things which he can do and does it well. If some are inclined to say that he is not a hot-haste radical in social, political or religious matters, perhaps the little extent that he sincerely wishes to reform to, over-matches in intent the benefits emanating from the work of ultra-radicals. There is a peculiar charm in the character of Mr. Sivaswami Aiyer which defies correct diagnosis. The universal esteem and hearty recognition of the public towards him are yet to be explained. Many are willing to give him first place for honesty, sincerity and justice, but there are others who will only condescend to grant him only to the extent that he deserves to appearance : the fact that like of him can be found in the past or in future perhaps may be an argument, to deter them from granting him anything extraordinary or

uncommon. To us it so seems that his life is a worthy study for many of us. His life, in spite of many qualities of moderation, simplicity and seclusion, has beneath it a deep personality, a strong conviction, and a born sense of justice. If we had found or may find men like him in the past or in the present it is yet hard to find in one the combination of simplicity with determination, independence with affability and sobriety with wisdom. We have yet to account why there is such high popular regard and reverence towards the man if he be only one among many. The mere fact that he is good or intellectual is not sufficient to raise him in such high esteem. There can be traced a peculiarity in all his actions and views ; with him ' the evil that men do lives after them, the good is often interred with their bones ' is in reverse application. His evils are forgotten and the good done, is remembered. It is the born gentility which has fitted his frame of mind. There is an imperceptible but definite mark of independence defying all *vice*. There is a method that may be inferred in him, which is peculiar to him alone. For instance he wants to defy and condemn a thing or thought ; his method is not the method of many of us : he will not stoop to make an enemy of his opponent, the method which is common to all. He will bring home to the opponent the point that he wants to impress upon, in a calm, friendly and rational way, but with more effect and harmony. The point, he will not lose nor budge an inch from his position ; but there will be all friendship and no hot-feelings throughout. This is a peculiar method of dealing with questions, public or private ! He is more independent than most of us but the difference is that our independence is above surface, showy and impressive. He is more patriotic than most of us because he has the right vision of knowing what is possible and what is not possible, what is right and what

is not right. The correct judgment based on reason and moral sense is sufficient for his life and his conduct, in consonance with this ideal, does not clash with any body's ; nor does he put off conducting himself in the well-thought-out ideal, so long as it is consistent with reason, ethics and general condition of the country. There is for such a career of restraint and reason, applause and universal sympathy ! The high public esteem of Mr. Sivaswami Aiyer consists in the real power of his character : and the affable and right character of his, never will fail to raise him to superior positions of glory and power. In such a man, power or glory will never be ill-used or used to please one or the other of his superiors or inferiors or himself.

HIS EARLY DAYS

Mr. Sivaswami Aiyer comes of a respectable and rich family in Tanjore District. His educational career was very meritorious and he came out first in all examinations and in the year 1884 he took his law degree and in 1885 under Mr. Balaji Rao, he served as an apprentice. His affable and steady nature was not dormant even in his school days ; in his present position it is that alone which distinguishes him from the rest of the lot. Mr. Sivaswami Aiyer has his estate in the village-home of Palamaneri and has established a school at Thirukattupalli. His early life is marked with the same calmness and simplicity and it is no wonder that ever since he joined the Madras bar in 1885, he preserves the same traits which was born with him. His relations with his juniors can be best known even from their own verdict. He never slighted, nor worried, nor denied them because they were his inferiors. He never assumed airs though later he was earning an income equal to that of a Governor of an Indian Presidency.

He never treated his opponent's lawyer with contempt or never, was a follower of the

motto, " if you have no case abuse the lawyer of the opposite party." On the other hand he never undertook cases which seemed to him of doubtful origin. He never will spare himself if he undertook any case ; he would try his best. He had the habit of studying all cases and never will he lack in authorities to support his case. Evidently he has a right reputation among the people that his opinions on 'law points,' as they called them, is nothing less than authority. He is easily accessible and sincerely serves the public whenever he is consulted.

AS A PUBLIC MAN

He took part in all movements political, social and religious, but he is apart from all parties who are for or against a certain set of ideas. He watched the congress movement and sincerely sympathised with the aims and objects but he was so sparing and cautious in his opinions lest they should be hasty and wrong. When all the so called great men gave their opinions in the recent swadesi troubles and when on further consideration withdrew, Mr. Sivaswami Aiyer did not care either to opine at one moment nor withdraw them at the next; but he reserved his opinions and whatever he expressed as opinions he even to-day is bold enough to avow.

He is a social reformer but would never allow himself to be carried away by the oratory of the pseudo-reformer. He perhaps recognises the need for reform and would allow slow and gradual reforms which must be imperceptible, from within, and must be under the wings of orthodoxy. He is an excellent Sanskrit scholar and a great lover of

music. His protest against the Indian Universities Act of Lord Curzon in the Senate of Madras really points out to the real love of the man towards education. His sincerity, and public spirit raised him in the estimation of the Government who appointed him Advocate-General where he shone brilliantly to the satisfaction of the people and the Government, a thing impossible to many. He was again the recipient of the honor C.I.E. from the Government who have marked him out as the fit man to be trusted and confided with as the fit man to be trusted and confided with any secrets of the State.

EXECUTIVE MEMBER

Lastly as a mark of highest distinction, the Government only have exemplified their previous trust by again appointing him to the highest post in the Presidency. His intimate connection with the Late Dewan Bahadur Srinivasaraghava Iyengar, his born qualities of head and heart, his close connection with and knowledge of, public affairs and a sound legal knowledge and the knowledge of his country's traditions and literary lore will not fail to influence him to do what is but right in the face of tremendous odds; and the peculiar method and affability of his nature will not belie their intrinsic worth in influencing him to do what is beneficial, good and lawful. If he but does what is right and considerate we believe he is a greater power to the good of our country than many who have grander ideals and no practice. May Mr. Sivaswami Aiyer be spared long life to exercise the gift of his amiable nature and the trust of the Government to be utilised in the service of his country and countrymen !

THE PEREHERA IN CEYLON

KANDY—the Mountain-capital of Ceylon is a *bizarre* little place—one could not say city or tower—made up of ancient relics and modern European buildings. But while the glory of Kandy is its situation on a Lake in a hollow of the Hills, the interest lies in the ancient Temple, called the Temple of the Sacred Tooth. At a certain season annually the *Perehera*, or National Festival is held here. Then it is that the sleepy little place wakes up. All nationalities of Ceylon as well as all Europeans who possibly can, assemble here; the majority of the latter go because 'it is the thing to go,' knowing no more about it than the 'hare in the moon,' as the Sinhalese say. 'Booked your rooms at the Queen's for the *Perehera*?'—Oh yes—weeks ago', one hears one's compatriots say. Being just 'out' I asked 'What is the *Perehera*.' The question—simple as I thought it—was regarded as so original, so odd, it met with an incomprehensible stare and blank silence from one who had spent the larger portion of his life on the hills of Ceylon: a type of the British in the East I may remark *en passant*. Upon arrival we found Kandy—well, most like a scene from *opera-bouffe*, in which every sort of human creature appears, dumped down on a God's acre of our earth. It was sunset. This enhanced the glow, glorified the colouring, and endowed the *tout-en-semble* with an unreality or a theatrical effect which makes the unaccustomed think it impossible to take life seriously here. The limpidity of the sunlit atmosphere acts like as well as resembles Champagne. Imagine beholding everything 'through Champagne' and you can realize something of the charm, the glow, the fantasy, of this mountain-capital. But the Temple, *It* looms out solidly, seriously, a memory in stone ages of histories, of people long dead,

and gone. Stolidly it looms over the brilliant and bizarre scene—a memory in stone. It is a huge stretch for the imagination to grasp the sacred subtleties of that venerable pile and the complex conveniences of the up-to-date Queen's Hotel at one and the same time. I was still centuries behind the age when the waggonette pulled up at the handsome verandah where stood the obliging manager awaiting us.

'I have given you the best rooms immediately overlooking the Temple whence the *Perehera* starts and returns' said he. To be the 'chief among em takin notes' has its advantages, you see! After dinner, the moon being up we found the verandah and company far too cribbed, cabined and confined, so off we went to explore first the Temple—for the *Tooth* a form had to be gone through, so *that* joy was deferred until next day. And exceedingly lucky we were considered by some to have had that privilege at all! Broad, winding stone steps, always damp, for the sun's rays never fall thereon, lead to the Temple. On either side of this stone-stairway, worn in hollows by the tramping of ages, were what I took for effigies, almost exactly, resembling those quaint squatting figures that nod their heads as one buys in Oriental bazars in London, only that these did *not* nod, they only droned a dismal nasal chaunt. Not the slightest notice did they take of us, except when tripping on my skirt I stumbled against one of these images in putty, *It* lifted a yellow eye. But only for an instant. The droning never ceased. We were told later they were Burmese Nuns, come from Burmah for the *Perehera*. We saw many Burmese monks afterwards, but although I consider them the ugliest objects in creation *they* appear to be *human*; the Nuns do not. The Temple

interiorly is very similar to other Buddhist, erstwhile Hindu temples, the only difference being the vast dimensions of this one and the fact that it contains the shrine of the Sacred Tooth. Now in my infidel opinion the 'shrine' is more interesting as it is also far more beautiful than the Tooth, the latter being much like any other tooth—of a hippopotamus say, *if a tooth* at all. But the casket is a wonderful work of art and value combined being composed of pure gold studded with rarest gems. Taken altogether though the effect is rather amazing than charming, the gems are too big and too many. Nevertheless the fineness of the filigree gold work is truly artistic and beautiful. When we had finished that first sight or the famous Temple we found the *Perehera* about to commence, so decided to remain at that altitude to watch the procession start. Although the moon made the night almost light as day, torches and lamps of every description flared garishly amongst that strange conglomeration of mammalia. As many human creatures were clothed in the skins of tigers, leopards, monkeys and hippopotami, it were difficult to define who was who, what was what. The elephants, gorgeously caparisoned, lent dignity to the show, thirty-five of them of the finest breed. On a level with the gold and crimson howdah mountebanks strode on stilts while the jungle creatures' kept up their profession by making night hideous with their roaring and howling. A curious medley indeed in which the ridiculous and the sublime met and merged, the latter being manifest in the companies of yellow robed monks of ascetic gauntness, alms-bowl in one hand, palm-leaf in the other to ward off feminine scrutiny. The procession extended over a mile and took a couple of hours to complete the tour. From the temple we continued to watch it until well away, then went back to the verandah of the hotel to see it return. The picturesqueness

of it surpasses all the carnivals in Europe rolled into one; the *Perehera* has a character of its own, no western nation can ever with impunity emulate, at best it would be an abortive plagiarism. It is born of the East, the gorgeous, incongruous, enchanting, grotesque East—a Midsummer Nights Dream with a strain of nightmare and a setting such as only the golden Orient can impart. Three days and nights consecutively the same is repeated, the fourth brings the completing ceremony termed Dividing the Waters. Few Europeans attend this ceremony as it takes place at daybreak on a Friday. All the previous nights, people and animals, the same motely crowd assemble, the 'faithful'—for there is a stronger element of the sacred in this rite than in the previous processions,—the 'faithful' pilgrimaging from all parts of the Island although the three distinctly different religions—Hinduism, Buddhism, and Mahamedanism—are represented by their followers, all unite in one common interest in the *Perehera*, may be because as a matter of fact it is made up of all, notwithstanding that Buddhism is paramount now. But the Dividing of the Waters? It was ample reward I considered for our energy in rising with the magpie (not the lark in Ceylon) to behold that strange assembly congregating on the beautiful Kandyan Lake at the first faint streak of dawn. As the brilliant sun arose the colouring through the humid haze was mellowed and toned as befitted the occasion. Yellow robed priests and monks from India, Burmah, China, Japan and elsewhere were in pre-eminence now, the High Priest of Ceylon first and foremost. It was of course difficult to follow, but I could detect a curious combination of Demon-worship, Vedantic Verses and the gentle teachings of Buddha in the *Bana* and *mantra* intoned, whilst incense arose in clouds to the golden blue sky. Every man, woman, child and animal stood facing the *Footprint*, shewn

up conspicuously by the rising sun on the lordly Adam's Peak—the Foot print of Buddha newly come from India say the Buddhists, the Foot-print of Mahomet come to look after his own, say the Mahomedans, the Footprint of Adam the first man on his exile from the Garden of Eden say the Christians. One and all faced it that morn. At a certain time

and given signal a boat with the sacred thread (specially consecrated beforehand) puts off from the near bank and plying the peaceful waters conveys the thread to the opposite bank. Thus are the waters divided. Bands of barbarous music signify the ceremony is completed. The *Perahera* is over.

LONDON

MRS. CAROLINE CORNER

TO ROBERT BROWNING

(CENTENARY 7th MAY, 12)

I

The voice outlives the singer, and the word
Through all the pulses of the song grown free,
Rolling reverberate over land and sea,
Flickers in bonds and overflows the world
E'en as morn to Pippa o'er night's goblet
 curled
And the mouth of gold, that sang the song of
 hope,
Sang of Balaustion, of Pompilia and the Pope,
The secret working of each heart unfurled,
And thrilled all earth with throb of lyric love,
In the rapt melody of the verse lies hidden;
To what newer worlds and joys art thou now
 bidden,
O thou! undying one with the unclouded
 brow,
Brimming and buoyant with the joy of
 youth,
Radiant with incandescence of eternal truth!

II

Here, on the hundredth morn of happy
 birth
Since on the clear sky rose thy nascent star
Rings forth the praise from regions near and
 far,
Across the sea and from the ends of earth,
For hopes of heart thy songs have fortified,
And the soul's wide look beyond the broken
 arc
For the cramped soul smoothed and the
 slender bark
Hitched to the high heavens in nobleness
 and pride.
Oh poet, dowered with the love of love
The world entranced listens to thee now
As t' thy wise thrush, in April at daybreak
And bursts forth with wide acclaim to hail
 the voice
Of Radiant hope that held we fall to rise,
Are baffled to fight better, sleep to wake.

T. B. KRISHNASWAMI

THE STUDY OF FIGURES

MOST important lessons in the progress of a country's finances are the study of its figures. The health of a country depends on the wealth of her resources. The forces of health may be recognized as well as well-directed to better progress by the correct knowledge of the figures of her revenues. It is in most cases, juggling and feats of hand that are indulged in making up one item with the other or utterly disregarding others to the advantage of the juggler. The theory of political economy is all safe just as our ideals of *perfection* is. Man very often misjudges the knowledge of political economy with the application of its theories to the practical figures of a country. The theories are only generalizations of particulars. The ideal of Pantheistic Unity or the Nirvana of Buddhism is no less fact to the argumentative mind than the discussion of the original relationship of property or the definition of wealth. Men follow as much religion, be he of any caste or creed, as could be practicable. The financier does apply as much political economy or theory to his business as he can. More than that he cannot. Not because that he is unwilling but because new forces operate against him. New conditions conspire. More responsibility is thrown upon his shoulders. He has to adjust the various accounts and draw probable estimates, meet the demands by the stipulated estimate and lastly has to earn a good name as a best financier. He has to please his master and secondly the parties. The special disfavor to his master will bring odium and disemployment; the displeasure of the parties will result in unpopularity and all sorts of diverse criticisms.

A knowledge of the elementary principles of control is very essential for one who is a citizen of any country in this 20th century.

How to know the figures of a country is a puzzling thing. Man knows everything but

he does not know the finances. It may be that he thinks it too big for him; it may be that he may be incapable to understand computation; it may be that he does not get facts as often or as reliable, as he gets facts in other branches of knowledge; it may be above all other things, that he least can make out the head nor tail of a big statement detailing the figures of revenue and expenditure; it may be that he little has the suggestive mind to try his finger on the faulty or exaggerated and inappropriate figure of a big statement! One or the other defect in one way or other is present in many. The so-called "many," are only too little is in the bulk of the population who are supposed to know. What ought to be the interest of the country when a financial statement is published in our papers and how few are the interested people who are educated, and who are, as we mentioned, in one way or the other, incapacitated! To many the publication of statements in the newspapers rather causes disgust and would wish with thankfulness the publication of a thrilling novellete, or the flight of a balloon! Still some of these are the vehement parties who complain of poverty. Enough to state that control by a State over the vast population is becoming more organized and to the good of the people. It is implied that the machinery of Government is working for the peace, prosperity and happiness of the people. This would be secured by order through power. The Government, in order to secure to the people the benefits of peace and order, takes stock of various powers; some are invested by the people because without that the elementary condition of savages would prevail. In order to manage the complex machinery, the control of the purse is with the State. In order to know the proper working of this control an interest in the study of figures is necessary.

FROM A DIARY

NEWS-GATHERING

ONE of the important functions of modern journalism is the news that it gives, far and near ; perhaps it is one of the marvels that the modern world ought to be proud of. The progress of the world is deeply indebted for the concentration of news from all parts of the globe, which the present day journalism has so gloriously achieved. 'The news of the world may not be directly useful to any citizen unless they are the news of his own country,' it may be said. Indirectly the educative value of such news is immense, though the time taken is very very slow for it to operate upon the life of a particular country ; evidently the recent coal-strike in England or the election of the American President may have no direct value upon the life of the Indian. Yet the news is liked and read with enthusiasm. Indirectly, many an Indian may feel the backwardness of his country's labor and pine secretly for better state of things or might feel elated at the high speed that politics in the United State is running. As in politics, so also in the realm of religion, science or trade ; the news of contemporary life have marked influence over other countries. However isolated or insular they may be, the actions and thoughts, peculiar as they may be in each country, have the facility to pervade throughout the globe ; the messenger who carries the news is journalism of the modern type. The common standard that seems to have spread in the world of thought, conduct and feeling, must be said due to the influence of newspapers. There yet remains great things to be done through this universal messenger,

in eliminating from the world the elements of strife and disagreement.

If, at this moment, you are told that news published in papers are forbidden and newspapers would be confiscated if they publish news, men will react with all their might. The whole world will protest against the ill-advised procedure. Perhaps the activity of the world in trade, in politics, in literature and science will greatly suffer by the untoward censorship. Many of the scientific inventions, such as telegraph, railways, steam-ships and organised bodies will be mere appendages of civilization, rather than mediums of service. The kingship over countries far-removed by wide sea will be impossible and the actual situation of dependent colonies will not be best known. Sovereignty beyond the seas with a handful of men will be still less possible ; either to know the exact condition of the dependency or send them help in case help is necessary will be impossible if the news-aspect of journalism is withheld from functioning. It is commonplace to each and all to think what tremendous part this aspect of journalism plays in the world. Every minute you are kept in touch with the occurrences of the world. The 'high things' of the world are presented to you everyday. The life abroad attracts you ; their life seems to have some influence over yours, though, at the time you read about them, you hardly feel. Day by day you watch the progress of a certain incident and await with eagerness as to how the matter may end. The alarming progress that the world has

made in familiarising the thought and feeling of different parts of the globe should be said to the credit of newspapers.

It may be argued that humanity is made up of brains and feelings. Brains and feelings will bring their own influence to bear upon the progress of the world, in spite of the trumpet-call of journalism. In this way the service of newspapers may be underated. Yet it may be replied that the time taken to impress the world with a new thought is actually centuries and eras; the heroes who achieve the desired result are no less than Napoleons and Mazzinis! Then a new thought takes its germ and remains to be spread broadcast at the expense of pools of blood and hoards of gold. New thought can be advertised among secluded nations and self-sufficient potentates only through the wastes of war. The effects of such revolution are valuable; but the scenes of war-cries and blasing-villages still haunt the minds of nations and recovery from such stupifaction means decades before people imbibe the new idea. No blood is shed, no money is wasted, no after-effects, nothing here in newspapers.

The daily life in France, in England, in Germany, in mid-ocean, in mid-air, is cabled to you as it takes place in a remote corner. The activity of life is adjusted according to the ideals of life that other advanced at least as one imagines—nations seem to hold. It is but too plain for one to see this illustrated in the political life of the whole world. To a close observer of society, the present political life is a marked innovation. The meekness and spirit of submission of a few years ago is vanishing into thin air. The strongest conservative countries are playing second fiddle to the common ideal that pervades throughout the political atmosphere. Autocrates are made to kneel to the authority of the people, and the aristocrates are asked to hold their tongue or perish. This state of unrest is

not peculiar to certain countries alone but common all over the globe.

We distinctly see traces of new forces; we are met with talks of socialism, internationalism brotherhood and peace and so on. Yet we see no blood spilt nor money wasted. How was it that the life of the Indian is swayed by the spirit of democracy? How is it that India recentrs ills against her in spite of her philosophies of restraint and peace?

It is the peculiar power of the press which mirrors the life of other countries to the instruction of all.

Secondly the news please the general public. It pleases them, not because that men have a stake in the affairs of the world, but because there is a new craving in the blood longing for news. There is an itching for news! The whole society has changed, a thorough biological change!

How can news be gathered to satisfy the itching of the public? That is really difficult, at least it seems so. How can it be possible to know what takes place in America or Germany and that, in a day? No editor perhaps, may be acquainted with all people in the world, or at least with one in each country. The news-gathering is very easy and yet it is a marvellous concern feeding the world with news. Every penny-paper or a half, gets its news to its editorial sanctum for a stipulated sum, only if it can afford it. It is a wonder of wonders, that there are agencies such as Reuter who vend news to the world as the women in our markets sell vegetables! The former concern is biggest and they are intermediaries to supply us news. In every big and important town in the world there is a paid correspondent of the organization or agency and it is his business to cable to the central office all important news. In the central office, the news of the world are conserved and to those who pay, the collected news are sent. There are many agencies in America. It is in the United States that this

idea of Associated Press was originated. Reuter is the one of its kind in Europe ; marvellous are the powers of co-operation !

To our point, one of the functions of journalism being news-giving, we have to consider the ill-uses to which this marvellous instrument is used. The ingenuity of the man who tumbled upon the idea of associated press agency merits the approbation of the world as the evil genius of him who misdirects it to rule men, and enslave them, deserves severe condemnation. The weapon which is meant for our support perhaps is being used against us. The weapon is not to be condemned but the agent who ill-uses it. It is very likely that news often gets perverted and the truth does not reach the public. If news not taking place are to be cabled to us, it is better we do not have such organizations for news ! It may be that the local men who are correspondents to the associated press are swayed by prejudice, or partisanship. The narrowness of the transmitter of the news is shared by the world who take the false cable as truth. It is also possible for the local man to cable an unimportant event in order to give an unworthy man prominence. This is unjust infliction on the public ; equally detestable is the thing to see news suppressed of an event which the public have a right to know. These are small things misleading the public from right information and just conclusions. The matter is trivial but results in severe calamity. It is possible that a nation gets up in arms on a wrong news or a dependency loses the chances of peaceful rule by the perversions of news agents.

It is needless to recount the minor inconveniences and petty troubles that wrong news engenders.

The evils of perverted news are many even if such news were circulated through personal caprice or wrong report. Individual efforts though small, are ruinous in the end. The thing is very serious, should there arise a

body to do the work of individuals. The matter rather looks very grave should there arise a school to support it and consistently try to toss the public with news colored to suit their convenience ! Perhaps it is worth while to notice the extent of the mischief done by such class of journalists.

In dealing with news and public opinion, there are three sets of journalists differing in their policy and method. The first set of journalists may be mentioned to be those who truly transmit news as they take place ; so far as this class is concerned they seem to be innocent, though not very much favoured or liked by the public. They fail to create attraction in the public, since they play nothing of their part to say ye or nay. The second set are those who give out news as they take place and put in their opinion. They interpret the news and point out to the public the right conduct thereof. This sort of journalism is not also very much liked, though it is far better than the first. The opinion of this paper attracts some and displeases others ; quite sure a portion of the reading public supports the paper. The last class is that which creates opinion while there is little chance for any ; what is generally known as ' scare ' is the work of this last class. This class of papers has no party spirit, no definite rules except those of pleasing the reader. The third class of journals is called the yellow press. It cares little for liberals nor conservatives but it cares more for sensation and entertainment of readers. At one moment it may side with either or none or both as the parties would suit the sense of the readers. Naturally the list of readers is overflowing to this class of journals.

If the journalistic weather is dull and there seems no prospect of a ruffle the yellow press creates an artificial storm to the readers and makes them keen and active on a matter which has no existence in the concrete world. The reader is made busy over the sham-fight

and when the whole thing is gone through the press there arises an authoritative voice proclaiming that all press labors over that artificial creation are vain; it is brain-fever and nothing else! In such matters the real culprit who set the whole world a-thinking on the death of a sparrow, though found, cannot be harmed, as he may say that he simply guessed as a journalist.

The forces of the world are thus wasted and the world is made a fool of by the yellow press. The tendency of the reader is to flock to it alone!

Marvellous no doubt, is the purpose for which the news-agencies are first conceived; but latter developments and different schools of journalists that controlled and control journalism are responsible for its misdirection. The yellow journalist in truth is undesirable, but he occupies the heart of his readers who will not forsake him. He has the support of his readers; so long as he has that, it is not easy to shake him.

W. TIMOTHY

AUTHORSHIP AND STYLE

QUALITIES of style must be combined with merits of authorship in order to produce greatest effect that literature can command; without merit, flourishes of style is futile; it is utter pretension and reckless vanity; life would have been wasted in learning mechanical rules of style and language alone; it is not useful to the reader or the writer singly, if merits of authorship were to be left alone. 'Without style, the qualities of authorship become useless' is liable to doubt. We think, style is the index of the mind. Mind is the real author. The effect in writing consists in the breadth of vision, sincerity of purpose, as well as in the beauty of its form. Should one possess the faculty of deep thinking or vision, it must lead him to write his conclusions derived from such intellectual vision, with sincerity which will not be questioned nor doubted. What can hinder grace and beauty from following in train where truth and sincerity pervade any piece of art! Grace and beauty is the main object of style which adds to effect. Truth and sincerity and grace are the fundamental merits of permanent authorship. Style only adds grace to the work; but

grace is one of the qualities of refined authorship, which should not be neglected evidently. Now the question to be answered is whether grace comes of its own accord if one were to possess the other two qualities, truthfulness and sincerity. The answer is style must come of its own accord if the other two are found in one. But the other two do not follow, if, by some mechanical process, grace and laws of style are mastered.

Many bad examples of authorship are found in the modern writers. Grave follies are committed in order to redeem petty merits. Every principle of authorship is sacrificed in order to satisfy the vulgar reader. Vanity and selfishness of the author find readers who are lovers of excitement and sensation. The object of writing must be first realised and the author must have something to say and feel that something which he has to say, is useful to the world. Bad writings are of various kinds. There are very clever writers, very intelligent writers; but their efforts fall flat and their writings are neglected by the public with reason. There are more clever writers now-a-days than sincere writers. Many circumstances lead an author to write books, for vanity and

fame, rather than for the love of truth. His works will last only till the moment.

If an author loves truth, he cannot be insincere. Insincerity is the outcome of evil motive to deceive the public. Very often commercial motive induces many to fill up number of pages and present it with neat get-up and gilt-edge to the reader ; more often than not, it contains rubbish, commonplace observations with no fire or feeling or even the least necessity for writing such commonplace trash ! As a point, there is a mania in the modern writers who care more for style and vain pretension and imitation and lengthy periods in order to compensate the incompetence of empty head and aimless effort. If sincerity is not an element in the writing of an author, better had it not been written; such works are capable of more harm than good and they rightly deserve the fate of many authors who are only known, but not read. It is preposterous to think of an author claiming neither truth nor sincerity as his *forte* but whose one claim is style and style alone. It is a puzzle to think how a dress can beautify wooden pegs ! How can fine garments add charm to a dead man's body, however gaudy and costly the dress may be ! It is incurable disease and false notion of those who talk and talk of style alone throughout their life with empty thoughts and hollow aims. The mechanical devices and hard practised rules of inversion and period, economy and simplicity, climax and variety, are meaningless. Such authors live life without understanding it ; write books without any object at originality. Style alone does not make an author, as it cannot make him intelligent or sincere.

On the other hand the man who possesses imagination and broad vision of the world, will know the place of things and their inter-relations. One who is capable of knowing things and their relationship does not lack the capacity to use such knowledge aright, A

man who knows that a serpent will sting, never allows himself to be stung ; on the other hand he avoids or makes short work of it. A man who knows a thing very well and knows also its qualities tending to his advantage tries to achieve it with all his might. He achieves it because, he knows that it is a thing to be achieved. An author cannot be charged of insincerity if he has come by right knowledge. The many clever authors of to-day are not a success because, as we said, they are not sincere ; they are insincere because, they have not right knowledge. Insincerity is born of ignorance and how can ignorance be expected to save or teach the world ? The curse of modern writers is ignorance and insincerity and a false notion of style or beauty. If an author is not both sincere and intelligent, he can hardly be effective which is the main aim of style. The effect produced by style is insufficient without the other two. The two together produce greater charm to the execution. Truth backed up by sincerity comes out with greatest force, with grandest effect, which the mechanical laws of style alone cannot achieve. Every one has a style but no one agrees with the other, because each thinks according to his temperament. Variety of minds only cause variety of style. The laws of style can only remind the author of the fundamental points which add grace to the matter. They guide him whenever he requires them. If style were to enforce its laws to be strictly followed by all authors, the vigor, or caprice, the strong temperament or vital freaks of Carlyle, or Ruskin, or De Quency or Johnson will not have existed. It is the object which tempts the mind and the eagerness to achieve that object only results in beautiful accomplishment and graceful garb. The possession of beauty in art comes to us by two ways. In order that what we write may be graceful or beautiful, (1) it must be true to fact, (2) the truth

must be so well-known that there could be no hesitation as to the consequence resulting in *the good*. Ordinary people only judge very often correctly, without the scientific knowledge of morality ; they pronounce that the writing of a man is immoral or say, lack sincerity ; clever writing is often detected of its faults by lay readers. The sincerity of the author in exposing the truth must not lack in force or width. If he can *know* and *be sincere*, as a human being, he must *feel* also since feeling surely follows thought and conduct.

When the outcome of truth and sincerity is known to be feeling, there is created a style which is forcible, effective and true, as the feeling gets out into shape. A glance over the rules of style or rhetoric will have immense value to the mind which is already equipped ; but style alone is futile. It is secondary.

In attempting authorship, a thorough grasp of knowledge in all its aspects is necessary. Knowledge is nothing but the consciousness of difference of the material and mental world. The consciousness of difference of the material and mental world aids us to assign proper places to the objects in the world. The proper assigning of places to objects only results in right conduct on the part of the individual in question, which is the outcome of the knowledge of relationship. Conduct gives to us character and character never fails to accompany sincerity. Then without feeling, conduct and truth will not be crowned. The final result then is beauty, grace and charm. It is evident that a thing seems beautiful because it is rightful and true. Right things are things of beauty and a thing of beauty is a joy for ever.

Authors accomplishing none of these have little hopes of authorship. The woes of modern writing are as many as one can tell. Woes though are many and failure certain, attempts are not wanting. The result of such indiscriminate writing is nothing less than deterioration of the national mind. The philosophy of Neitzsche or the tactics of Machiavelli are as dangerous to the growth of national life as they are against the spirit of true authorship.

The large waste of paper and ink which involve in the publication of large number of novels and stories, is so much drain upon the resources of the public as it is a poison to its health. True authorship is as much a boon to the society as the pseudo author is a curse. The one is to be read and felt and enjoyed as the other should be torn to pieces and thrown away.

The important acquisition of an author is mental rather than mechanical. The mental acquisition gives him the mechanical. A little effort to acquire the mechanical may not be inadvisable though mental acquisition is the foundation for success. Those who have neither mental nor mechanical may best read the following *Literary horror*.

I have no literary style,

I am no diplomat ;

But those who read *The Clanseman* know

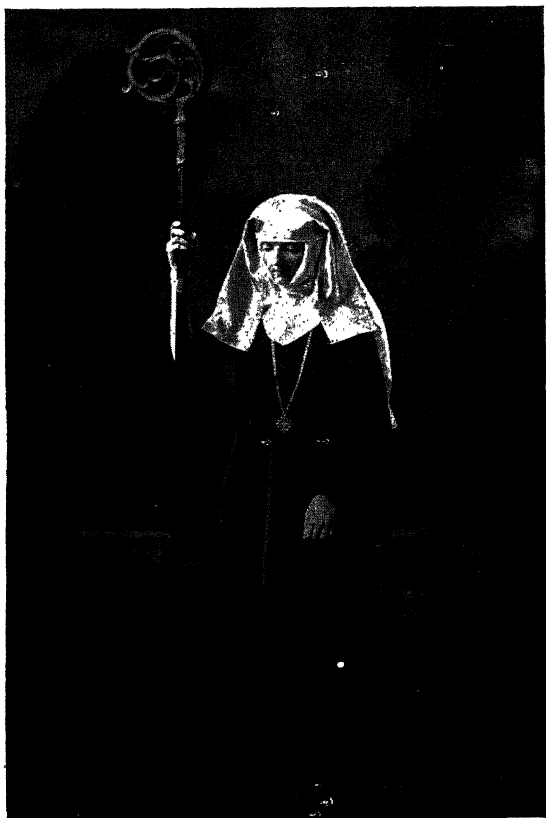
I'm not alone in that,

And those who read *The Jungle* know

How one succeeds who hooks

The sweeping from the slaughter-house

And turns it into books.



NIRVANA

NIRVANA

SMALL hope there is, I think, of true content

Until self-love has breathed its final sigh
(Yielding, may be, last longings with a cry!);
Not just that egotistic flaunt whose bent
None fail to note,—so flagrant—emanent
Its mien, but vanities as well which lie
Ungessed,—so deep that nearest hearts deny
Or dub them with a name more innocent;—
Until each dream that stays at self be dead,—
Subtle ambitions marring gentleness,
Strife for applause, affection, joy, success,—
Until the very ghosts of these have fled
There is no substance in life's happiness,—
Only some frail illusion in its stead.

LONDON

GEORGETTE AGNEW

SALIMA

CHAPTER III

IT was morning, the birds of various description, young and old, warbled and chirruped. The sweet melody of birds and the chill wind of the morn awoke the Begum. She opened her eyes and found herself on a soft bed. She slowly began to remember the scenes of the previous night. She felt much depressed. What passed into her mind, she only knew. She said to herself "Saki's mixture yesternight was strong."

Salim cast her glance through the open window at the open void. The blue, spacious sky at one corner was seen crowded with clouds. The merciless wind with a strong hand was shattering them to pieces. Four or five birds shot down from on high like heavy black drops. The morning sun with his tender rays fell on the clouds and small drops of rain were seen falling. This paragon of beauty was joyful enough on that beautiful morning; but her heart was suggesting some terrible, black predilection. "Oh! Saki, bring me a cup of water" said Salim, throwing herself on the bed.

Saki did not come and nobody responded to her. Salim murmured, "where are these maids; are they dead?" Salim found again much dejected as she got up from her bed and with an indifferent mood proceeded to the bath-room. She washed her face, completed her bath and changed her dress. She proceeded towards a bright mirror and when she looked into it, her face seemed uncommonly depressed and her eyes unusually gone down. She murmured at this, "yesterday's wine is all very strong; let me

take a walk in the garden in order to get out of my dulness."

She emerged out of the screen where she found the musalman sentinel guarding with sword hanging under his belt. He bowed his head as the Begum came out. She said with anger "why did you come here?" "With Shah Jahan's orders I stand here." "Shahjahan? When did His Majesty come?" "It is pretty long since two o'clock yesternight." "Yesternight! Why did His Majesty not inform me then!" "I do not know" said the sentinel. Salim was Shah Jahan's pet and she felt hurt at this. She was eagerly looking at the direction of Shah Jahan's palace day and night when her heart's love returned she was not informed of it. This thought afflicted her much. She discussed within herself if Badshah is in the bargain of beauties. How would he find out her guiltless and affectionate love; her affection towards him is vain and creative of pain and openly said "where is the Emperor now?" He is not here but is in Zinnath Sahib's harem." "Well, Zinnath Begum's star is in the ascendant." "What else can be said" said Salim with a loud tone and again vociferated expressing her envious affection towards her Badshah. "Where is my maid?" "Which maid, her ladyship? Tell me and I shall fetch her." "The new maid, Saki" said the Begum. The sentinel smiled privately at the ignorance of Salim of what has passed; he thought in his mind, Begum's affection towards Saki is much indeed and said openly "She is in prison." With astonishment Salim expressed 'imprisoned'? I believe she is not turned mad. Who sent her to prison? "By

His Majesty Shah Jahan himself." "By the Emperor?" said the Begum. "Yes Begum Sahib." For what fault of her does she rot in prison?

With an expression of secrecy and a sardonic curl of the lips the sentinel felt within himself "pity." Begum Sahib knows naught and said in public "I know not what her guilt is your ladyship." Get me the prison key. I will release her of my own accord. I am sure Badshah Sahib won't object to my doing it." The sentinel thought in himself "misery well has been suffered." What madness of Begum Sahib; is it to accelerate the wrath of the Badshah still more? To Begum, he said "You want to excuse the handmaid. I tell you plainly your days are gone."

"The days—where are they gone?" said the Begum. "Your happy days!" said the sentinel. "You are a prisoner in this harem by the order of the Emperor of Delhi."

Salim heaved a heavy sigh and with broken accents exclaimed "Oh! My God, is it my final day?" With fiery eyes said to the sentinel, "What is my guilt to be so unfortunate as this, do you know?"

"Begum Sahib excuse me I am not aware of it," said the sentinel. Fear caught hold of Salim and her charming face turned pale and she became much agitated. The merciless sentinel was touched with sympathy at Begum's wild despair. He knew faintly of what had taken place on the previous night. He knew no other thing, but by the circumstances his imagination made out what followed. At the despair of the pitiable Salim he thought in his mind "This Begum Sahib is innocent." With great agitation Salim implored the sentinel and said "I present to you this garland of pearls. Tell me openly all about this strange event." "Your ladyship," said the sentinel, "the maid named Saki under your service is not a woman but a man in maid's guise." Saying this much, the sentinel cast a weary glance on the Begum and his

doubts seemed not less. At this strange news the surprising looks of Salim sparkled first with wildness; she cried out what! Saki, man! It is incredible! This shall never be! Her tender and beautiful face, that sweet and melodious voice, those high features! Tush! Saki is male, never shall be, what shall I say? She never would talk freely in my face overcome with shyness!

"You have been duped," said the sentinel. Well, what further, tell me."

Yesternight His Majesty returned all of a sudden from the chase to the Moti Mahal. What took place I am ignorant subsequently; but an hour hence, His Majesty cried out for Mahoom. On entering, your ladyship was found asleep. His Majesty with his face red with anger stood by the disguised Saki with her head looking down and standing in front of the Badshah; and by the orders of His Majesty, this youth was cast into jail. On hearing this, Salim trembled and exclaimed with loud voice "who is that villain? Who is the enemy of my prosperity?" "His name was Maharuna so I was told" said the sentinel.

Salim's head turned giddy. She hardly could stand. Her heart's rage knew no limits. Wild, unmindful, and body shaky, she struggled on to her bed room. But she could not lift her feet to walk a step. They were bound as it were with iron chain. With great difficulty she reached the entrance to the bed room, but at every moment, she seemed overtaken with fainting. Sometime after, when she gained her senses a little, she threw herself on her bed when a maid was slowly relieving her bodily pains. After she completely got over the delirium, her heart was waging war with fear and despair. She said to herself, Oh Maharuna, oh Maharuna is it by you my desires come to an end? You have cast a slur upon my name that would live long in the heart of the world. Strange! How were you the author of my ruin? What is the use of life with a black spot on its

prosperous pages ? How to live the life of misery and wretchedness in a place where I was the lady and first better half of the Emperor of Delhi ! Oh ! cursed Maharuna where are your good qualities and character ? Is your virtuous history turned so black of late ? Almighty, the uplifter of the wretched, Thou art my witness ? I am stainless and spotless. Never have I transgressed the bounds of chastity ; but in the inner apartments of the Begum a false personage has outdone me ! Though I am chaste how can I regain Shahjahan's love ?

If ever were Shah Jahan's love true towards me a word certainly would have reached me ; but never a syllable was asked of me. Is it easy or possible to make a clean breast of this mischievous slur ? Oh my stars ! This is the last day of my career. What the sentinel says must be true. My days are at an end : this blot will never wash. What is there in living after this ? Now I court the friendship of death but oh ! to die so young and full of desires ! Is death preferable ? Can human life be possible hereafter ? Trash ! No use of war. I implore Shah Jahan's pardon, confess what is true and then would he not relent to my overtures ? His heart is not so stony. If all overtures are vain and Shah Jahan turns deaf ear to my sincerity what on earth is there to cheer me up and verily must I relinquish the bonds of this world !

Again Salim sat up when the maid said, "do not get up, your ladyship, a great crime is upon your head !" A sorrowful smile was seen in her face when she said to herself "Oh maid my heart is sore and how can you measure the pangs of my sorrow ?"

After a storm there is a calm. So were the feelings of Salim. At that moment she contemplated "I must obey and prostrate before him whose affections are on me ; but he, the Badshah, the Emperor of the World. I am only a common folk and so no harm in requesting pardon at his feet. Is that day gone ? How can I meet him once ?

Again thoughts passed into her mind to address a letter to the Badshah if he does not turn up. "I must determine to do my will."

A letter was written by Salim, enveloped and sealed. Then she said to another attendant "bear this letter to Badshah in person who is in the Mahal of Zinnath Begum : never return until you get a reply." The maid went her way. Salim with tears flowing down her cheeks with stretched out hands, burst out "Oh, Almighty, pray, free me from this scandal ! My disgrace is yours ! Without refusing the maid let His Majesty come here now ! This is all I want."

MISS SOWDAMANI

THE CRISIS IN ENGLISH POLITICS

IF the year 1688 had been recorded by chroniclers as the year of the English Revolution the year 1912 will pass down to posterity as the period of crisis in English politics—a stage of climax unparalleled in the annals of England. Few dreamt of this serious phenomenon a little while ago when the country was in the throes of elective struggle. Few indeed prophesied this radical

mishap even when the two predominant parties of England were engaged in hand-to-hand struggle for a place in the cabinet. But, in this miraculous age, when destiny holds in its palm the fate of countries and nations, it is no wonder that the prophesies of limited brains only ill justify themselves in miserable failures. To understand the normal temperature of British politics it needs more than a scrutinis-

ing and perspective eye and to fathom the depths of British Statesmen and Politicians it perhaps demands a "Superman" who has not unfortunately yet ushered into existence. England, curiously enough, has all along, ever since the powerful advocacy of Edmund Burke, been advertised as the most constitutionally-governed country under the sun and that the monarchy, limited as it was supposed to be, was held up as the ideal of good government. This was the cant preached and advocated, in season and out of season, by powerful advocates, in the press and platform, and in fact everywhere, whenever there was the best opportunity for such an exhibition. Days grew, months rolled and years have glided away and yet the silver-toned jingling words of Edmund Burke, condemning the French Revolution and praising his own country, were ringing in the ears of earnest observers from time to time. The delusion, which was specially set up, as a necessity, as a defence against the encroachment of Revolutionary ideas and ideals, which were preached by Dr. Price and the French Revolutionary leaders, developed into a *de facto* and culminated as an authoritative dictum.

But the administration of George III, whose personality was odious as the misdeeds of his wire-pullers were audacious, could not be rightly claimed by sane thinkers as in any way justifying the pretensions which Edmund Burke so subtly exalted it into. If trusted reports from different quarters headed by Thomas Paine, the liberator of America and the first star of Political literature, are to be given credence, even Mr. Burke, in spite of the fascinating capabilities attributed to him by Lord Macaulay, falls far below the standard so proudly, and at times even defiantly, upheld. If the administration of George III had been arbitrary—and instances are not wanting to show that it had been so—if such a reputed and distinguished statesman as Chatham had often to bend his knees low before,

a concubine of George III, who, to a great extent influenced the cabinet, it does not require a genius to comprehend that Mr. Burke's declaration, as against the denunciation and the attacks of Paine, of the greatness of the English constitution had not in its literary spirit, any semblance of truth. Happily however sovereigns after George II were more or less constitutional, in the sense in which modern historians apply that expression, and this cut asunder the arbitrary ties of the monarch, imperceptibly though at times feebly, bound up with all affairs of the State. Thus once for all the encroachment of the sovereign, either nominally or practically, in the general administration of the country, ceased and it gave a full scope for the filling of the gap so rudely made by the insolence of George III. There was a clear opportunity for the people of England to have exercised their rights and privileges for which they had shed their blood repeatedly; there was every chance for public-spirited and patriotic representatives of the nation to rise to their full heights, and utilise the rare opportunity to a full and satisfactory advantage. If this had been done, if the Parliamentarians had availed themselves of such an opportunity, then there would have been no cause for the present crisis that threatens to deluge England with a serious and menacing Civil War. The laxity of principle in the earlier day politicians, the paucity of courage in statesmen, and the thirsty greed of power and position of individual power-seekers gave rise to a condition, which has to-day made itself visible and protruding in more phases than one.

Whigs and Tories came to power ever since in turns. While the latter gave way to the former, when there was such a necessity, yet both of them were influenced and actuated by the same motives of power-seeking and fame-acquiring which always floated rampant above all the pretensions of public interest, patriotism and common cause paraded by Ministers, Statesmen, and leaders of parties. 'Disreali'

Gladstone, Lord Rosebury, and Campbell-Bannerman were statesmen in their own way; they were able, qualified, and best fitted to steer the administrative machinery in storm and stress; they have monuments to commemorate their greatness; they have influenced the English nation to a great extent; but if individualism predominates over common interest, if selfishness over public cause, their intellect contributed not a little to the achievement of these disastrous thirsts. The power of the King and his personal parasites as exercised by George III was slowly but surely monopolised by the ministers, with the Prime Minister to pull the strings.

To-day the evolution of such a monopoly of power and control of administration in the arbitrary hands of a limited few has reached its last stage and monarchical autocracy has evolved itself to such a disastrous perfection that it has killed once for all democratic instincts ingrained in the English nation. To-day we behold the Cabinet secluded and confined, jealously guarded by the subtlety and cunningness of a limited few, exercising such a profound influence on the country as a whole, that the nation stands perplexed how it originated only to be calmed down by their helplessness to meet with this dangerous contingency.

History records with brilliance and convincing exactitude the result of arrogation of power by a limited few actuated by motives and principles, not democratic, not patriotic, not constitutional, but merely to appease the craze of ambition and satisfy the lust of personal glory. We know how Empires and Kingdoms, established permanently, to all intents and purposes, on firm and formidable basis, on popular suffrage and unanimous consent, tumbled down to the bottom and scattered to pieces the moment oligarchy crept into the field. It sounds music to sit silently by the fire-side and muse on the "mother of Parliaments" and talk of English constitution;

it is inspiring to indulge in pleasant imaginations, and accord sweet conception of English nation in our warm visions; it is indeed comforting and solacing to preach England's Government to the Asiatic nations; but if democracy should stand for England, if representation comes to be the testing factor of administration, I am confident that no self-respecting, conscious individual, let alone an Englishman, with his head erect, declare that the present, unconscious and deluded delegation of the nation's power to artful individuals is an exact paraphrase of a typical and constitutional Government about which so much is heard now and then. Mr. G. K. Chesterton, one of England's ablest publicists, and perhaps the most independent journalist, agrees and fully, that the present oligarchy, whether liberal or Tory, is an enemy to true democracy. None can deny that the present Government—I mean the system of Government—unless modelled and levelled to perfection, on more democratic lines, is pernicious and non-conducive to a real state of representative progress. Though Mr. Chesterton mourned more than once through the column of the "Westminster Gazette" over the death of representative Government in England, I am confident that it is not too late to mend.

Be that as it may, the present cabinet is a mere bone of contention between the fiery and ambitious men of the two parties; it is the trampling ground for rival individuals to exhibit their ability, not to the contribution of the State, but for their own progress; on that platform patriotism and self-sacrifice have been reduced to a base and improper assertion of power. When the liberal party is in power it only means that a few powerful individuals, having moulded themselves into a certain mode of political policy, are holding in their pleasure the destinies of the British Empire and its paraphernalia. It means that Messrs. Lloyd George, Asquith & Co., are the

masters of the place, not because the English nation put them in, but because they proved themselves skilful in combating their adversaries in the field. It means again that they retain power because clouds are not cast, by the efforts of others, who envy their position, on their integrity and power. It means also that those, who are the masters and conductors of the cabinet, are formidable retainers of their respective positions, not easily to be routed by Messrs. Bonar Law, Austin Chamberlin, F. E. Smith, Walter Long & Co.

When Mr. Bonar Law impeached in strongest possible terms even the motives of the present liberal cabinet and impeached some of the ministers of corruption and bribery, either of the two following conclusions should be arrived at, and no freedom of speech and the supposed authority of free criticism could justify the invective rhetoric with which the leader of the opposition bombarded the liberal ministry. It should either be that the cabinet deserves the odium so freely and unhesitatingly heaped on it, in which case the cabinet has no right to sit in power, or the leader of the opposition was mischievous in attributing false motives, whether wittingly or unwittingly, which certainly deserves a severe chastisement by law. As the latter step had not been taken recourse to, and as dumb silence was maintained by the present ministry over the matter it naturally leads one to the conclusion that the Liberal Party is afraid of wounding the feeling of the the Conservative Party on any other ground excepting that of expediency. The real fact is that the liberal ministry would rather put up with insults, denunciations and the like and pursue its own traditional policy than to offend the conservatives who might, if infuriated, get over them. The administration is thus carried on by mutual fear

and it is impossible for the one party or the other to devote their time to the needs of the people as long as they are wholly or mostly absorbed in maintaining their position. Verily party system is a double-edged sword which while cutting the administration also cuts intellect and genius and mutilates them into all sorts of monstrous shapes. This is the chaotic state into which the country has arrived and the current year has seen the climax. A new political association called the Independent Political Association has sprung up to crush the party system finally and has already stepped into the arena. Its banner was waved a few months ago and under it have gathered mighty intellects and finest representatives of all parties. There is a widespread feeling, especially after the concurrent misfortunes into which the nation is plunged, that the present Government is unable to cope with the newly-rising elements from amongst the people themselves. The Dragon of Socialism on one side, the Serpent of Syndicalism on the other, with their weapons of Trades' Unions and the Strike are cutting the basis of administration and it may not be very long before the final battle is fought. Numerous meetings and demonstrations are repeatedly held in different places of the United Kingdom and it seems to me as if a new passive revolution has been started. The smouldering fire of hatred against the present inequitable party administration is gaining in fury as the conflict of individual politicians for power and place grows keener and keener and what will be the end of the conflagration is impossible for me to foretell, but, by unanimous consent, this year will be the year of an important, crisis in English Politics—the year of a grave, significant, and historical crisis in the annals of modern England.

LONDON

SUNDARA RAJA

JOHN CLIFFORD ; GOD'S SOLDIER

BORN of the people, with a scorn of wrong
Bequeathed from Puritans—persistent,
strong,

Eager to serve God's folk, while more and
more

In this our London, vast and grim, and hoar,
You skilled yourself in academic lore.

Noble and selfless was each thought ; each
aim

Pure as a snow-flake, pure as is the flame
From Truth's undying torch that burns to
show

Ever an upward path , through weal, through
woe.

Often you walked through many a London
street—

Saw many a man who paused with way-
worn feet—

And saw the wrinkled furrows on his brow
Proclaim that he was well-nigh aged now—

And this, before stern Time, with ruthless
sway,

Touching, had turned his sunny locks to grey.

You saw how trembling was his nerveless
hand,

His fingers scarcely under due command ;

You saw how devious was his tottering tread,
How bent, though not with weight of years,
his head ;

You saw how his whole face, his gait, his air
Showed sad, though all too common, signs
of care.

Often you walked through many a London
street—

Saw many a girl who paused with way-worn
feet,

And dreamt of her a happy rose-lipped child
In some far country home where dear ones
smiled.

Haply you saw her shaping daisy-chains
While little sisters help, and for their pains,
Receiving, on the sward, as payment meet,
The pretty chaplet from her, when complete.
And as you gazed upon her saddened face,
Where sin, or want, or sorrow you could trace ;
Alas, alas, how mournful in their birth,
Rose dimly, thoughts of these dead days of
mirth.

Dreams such as these, amid the sounds that
jar

Our civic music, made you what you are—
The matchless leader who, by pen or word,
Against unnumbered odds at last has stirred
Our civic Conscience to take up her task
Towards her sons and daughters, and to ask
For those who toil, more light, more joy,
more air,

And homes more clean and spacious every-
where.

'Tis only when a lake is calm and clear
It well reflects the landscape that is near,
And thus men's quiet deeds from day to day
With best fidelity their minds display ;
So when you pass among us, with your look
Or hand-shake kindly, or your shrewd rebuke,

Or when we see you in some homely hour
Of talk, we feel the secret of your power.

Great orator in gesture, voice, and word,
Whose lofty eloquence none hear unstirred,
You roused our people to take earnest heed
Unto their children's teaching : there was need.
Passing for fifty years "from strength to
strength"

Your power for good increases, till at length
On every problem that confronts the State,
On all the things which make our nation great,
To you we look for counsel, for we share
Your heritage of hope, of faith, of prayer.
True ever is the music of your life,
Your soul safe anchored, though near shoals
of strife.

Wise thought on such as you uplift the heart ;
Now lie your years before us, like a chart,
Thereon is shown a way whereby each one,
Though sore the toil, and scorching be Life's
sun,
Elated, shall receive God's glad "Well done."

Forward you move with that eternal youth
They only know, who drink from wells of
Truth.

Your warmth enkindles many an arctic soul
To more and more self-conquest, more control.
God's soldier, 'tis your calling still to fight,
Till dawn, with Heav'n's own peace, Heav'n's
own calm light.

LONDON

MACKENZIE BELL

THE INTERNATIONAL BUREAU OF AMERICAN REPUBLICS

ON Tuesday afternoon and evening, April 26th, there took place in Washington, D. C., the capital of the United States, a unique event of world-wide interest. It was an occasion of such political and diplomatic significance that the President of the United States, William Howard Taft had already described it in advance as the most important international celebration which Washington has witnessed in many years.

The noble structure, of which ex-President Roosevelt laid the cornerstone just two years ago with the most elaborate and impressive ceremonies in the history of National Capital, represents an expenditure of one million dollar, of which Mr. Andrew Carnegie the famous American capitalist and philanthropist generously contributed seven hundred and 50 thousand dollars, and the twenty-one American republics about two hundred and fifty thousand dollars. It is described by the best critics of architecture and construction as one of the most artistic official buildings in the world. Its style of exterior and its

arrangements of interior are entirely different from the conventional architecture of Washington and yet it is adapted to its environment. It occupies one of the most commanding sites of the capital, overlooking Potomac Park and River, facing the open grounds below the White House, and near the Washington Monument.

The international and local appreciation of the significance of the dedication of this diplomatic palace was abundantly proved by the presence at the exercises as participants in the program of the President of the United States, the Secretary of State of the United States, the Mexican Ambassador, Cardinal Gibbons, Senator Elihu Root, Mr. Andrew Carnegie, and Mr. John Barrett the Director-in-chief of the International Bureau. The entire diplomatic corps in full uniform, the Supreme Court, the Cabinet, Senators and Representatives of the National Congress, high army and naval officers, and a long list of distinguished men and women were in attendance.

The celebration was divided into two events : in the afternoon at three o'clock were held the actual ceremonies of the formal dedication when impressive speeches were made by the eminent officials and individuals already named ; in the evening at nine thirty o'clock the Governing Board and the Director gave a magnificent reception in the capacious and dignified halls of this new building to the president of the United States and to Mr. and Mrs. Andrew Carnegie. The official and social life of Washington were present in such numbers as to make it one of the most brilliant receptions of many years. There were two thousand acceptances of invitations out of two thousand five hundred issued two weeks before the event.

The International Bureau of American republics which is to occupy the new building is an official diplomatic institution of growing influence maintained by the annual contributions, made in proportion to population, of the twenty-one republics of the American continent, including the United States. It is controlled by a Governing Board consisting of the diplomatic representatives in Washington of these American nations and its affairs are administered by a Director elected by the unanimous vote of Governing Board. He is, therefore, an international officer and has the rank of Envoy Extraordinary and Minister Plenipotentiary.

The present Director is John Barrett who has served some sixteen years in the diplomatic service of the United States and has made a speciality, first, of Oriental and later of Latin American affairs. His first post was United Minister to Siam and in succession he has served as United States Minister to the Argentine Republic, Panama and to Colombia. He was also delegate of the United States to the Second Pan-American Conference in Mexico and Commissioner General of Foreign Affairs of the St. Louis World's Exhibition. Director Barrett's immediate

predecessors were William W. Rockhill, now United States Ambassador to Russia and W. C. Fox, now United States Minister to Ecuador.

The remarkable work of the International Bureau which is devoted to the development of commerce, friendship and peace among American Nations is shown by such facts as these : it employs a large staff of diplomatic, statistical and commercial experts ; it conducts correspondence in English, Spanish, Portuguese and French amounting to sixty thousand letters per annum ; it publishes a Monthly Bulletin descriptive of the progress and conditions of the American republics, which President Taft has described as the most instructive and interesting official publication in the world ; it distributes several hundred thousand pamphlets, maps, handbooks, and other printed descriptive data concerning these countries ; it acts as an agency to make the different governments and peoples of America better acquainted with each other ; and it holds various conferences from time to time of the nations supporting it to consider ways and means of promoting peace, good understanding, and commerce among them all. It is not, as Director Burrett has clearly pointed out and proved by his own administration, in any sense antagonistic to Europe or to the development of closer commercial relations between Latin America and Europe, and it conducts considerable correspondence with European Governments, investors, and business interests.

This new building has been described by Andrew Carnegie as the " Temple of Peace, Commerce and Friendship," and Senator Root has called it a " Capitol in the Capital of the United States of all the American Nations." Its architecture is a combination of the classical and Spanish and it is built entirely of white marble. Its exterior and interior are both ornamented with beautiful statuary and carving. One of its command-

ing and most attractive features is a great central patio or courtyard containing an exquisitely executed fountain designed by Gertrude Vanderbilt Whitney and a wealth of rare tropical plants and flowers. Upon its walls are the escutcheons in colors of the American Republics interspersed with names of their heroes of war and peace. Another notable feature of this building is the handsome assembly room to be known as "The Hall of the Republics" which will be the first large room of its kind in Washington suited, by its elegance and dignity, for international

conferences, diplomatic functions, and receptions to distinguished foreigners. It also has a noble hall of fame in which will be placed the great generals, statesmen, and scholars of American history and above will hang the silken flags of each nation. It contains, moreover, a capacious stock room for the Columbus Memorial Library, a large reading hall, numerous airy and well lighted offices for the staff of the Bureau, study and committee rooms, and facilities for catering when receptions or banquets may be given within its walls.

AN AMERICAN WRITER

PUBLIC DEBT OF INDIA

II.—RAILWAY DEBT

IN discussing the Public Debt of India, the most prominent and important item is the Railway Debt about which there has been so much of controversy and criticism. I shall briefly sketch the policy pursued by the Government with regard to Railways. Railway construction was first started in India in 1850 when the Great Indian Peninsula Railway Company commenced a line from Bombay inland under a contract with the Government which guaranteed to the company five per cent. interest on its capital. Between that date and 1869 a number of lines were constructed under contracts similar to that with the G. I. P. Railway.

The main financial provisions were that the Government bound itself to guarantee interest on that capital at five per cent. per annum in sterling and that any surplus profits earned by the railways in excess of the guaranteed interest should be divided equally between the companies and the Government.

The liabilities of the Government began from the very commencement as the earnings of the companies fell short of the interest and the

deficit was a charge on the revenues of India. The East India Company found the greatest difficulty in persuading investors to undertake construction without a guarantee and therefore after considerable hesitation a guarantee was decided upon. But private enterprise fought shy in investing money on railways and lines were built by the State. For several years the Government of India pursued a vigorous policy of railway construction, but wars, famine, chronic deficits in finances, led to a stoppage of state activity and other concessions had to be shown to attract capitalists. The Government revised their concessions again and again and companies were permitted to construct approved branch lines and to pay interest out of capital during the period of construction, while it was also allowed to rebate up to the full extent of the net earnings of the main line to permit a dividend of $3\frac{1}{2}$ per cent. on its capital. From 1868 the State undertook the construction of railways and for the next 10 years all the new lines were constructed in this manner. During the early period there is no doubt that twice the sum that ought to have been spent was spent and the railways were constructed in a

most uselessly expensive and extravagant scale. But it couldn't be otherwise. The Government had to choose between railways on an imperfect and expensive system or to have no railways and it chose the former. In 1879 companies were again allowed to enter the field and from that time forward the construction of railways was carried on both by the State and by Companies.

The system under which the existing railways are worked can be brought under the following heads :—

- (1) Lines owned and worked by the State.
- (2) Lines owned by the State and worked by Companies.
- (3) Lines owned by guaranteed Companies.
- (4) Lines owned by rebate-aided Companies.
- (5) Lines owned by subsidised Companies.
- (6) Lines owned by Companies which do not receive financial assistance from the Government.

It may be seen from the above classification that the Government of India have actually constructed various lines and in other cases have rendered substantial financial assistance to the companies. In the case of companies which work railways on behalf of the Government of India the Government powers of control are specified in the contracts between the State and the Companies. The Government has reserved to itself a considerable measure of control and in most cases the companies could not raise capital without the sanction of the Government.

The provisions contained in the contract in the case of companies which work the railways on behalf of the Government of India can be briefly summarised thus to show the financial and administrative control exercised by the Government of India.

All the moneys received by the company in respect of the undertaking whether on capital or revenue account have to be paid

over to the Secretary of State. All expenditure by the company has to be stated and submitted for the sanction of the Secretary of State. The raising by the company of a certain initial capital is provided for and no further capital can be raised without the sanction of the Secretary of State. The Secretary of State undertakes to supply the company with funds as required to meet sanctioned expenditure. The Secretary of State has the option of deciding whether he shall himself provide any additional capital required or shall allow the company to raise it on shares and debentures on terms to be agreed upon. Interest is guaranteed by the Secretary of State and has to be paid by him on stated dates. In addition to the guaranteed interest the company receives a share of any surplus profits.

The surplus profits are calculated as follows: From the amount of the gross earnings of the railway, the working expenses, the guaranteed interest paid by the Secretary of State, interest on capital provided by the Secretary of State—all these are deducted and of the remaining, a certain proportion as fixed by the terms of the contract is paid to the company, the remainder being retained by the Government.

The contract is terminable either absolutely or at the option of the Secretary of State after a certain period when the share capital of the company is to be repaid at par by the Secretary of State who has to assume all outstanding liabilities of the company incurred with his sanction.

The provision of funds for the above lines (lines owned or guaranteed by the Government) is as follows: sometime before the beginning of each financial year a statement is drawn up by the Government of India containing an estimate of the amount that can be made available for capital expenditure in railways during the year and proposals as to the manner in which it shall be expended whether for the improvement of existing systems, for progress in lines under construc-

tion or for the commencement of new lines. The scheme of expenditure sanctioned by the Secretary of State becomes the railway programme of the year. The Government allocated to railways in each year the full amount that it expected to be able to provide consistently with financial prudence. There is no doubt that this system has serious objections but this was the only possible method at a time when the capital to be borrowed is limited and only a small percentage of the revenues could be utilized for railway works.

The system was the outcome of the recommendations of the Parliamentary Committee of 1884 by which the Secretary of State for India was authorised to fix the outlay to be incurred by Indian railways from time to time the original idea being to render impossible any additional burden upon the taxpayers of India.

The capital expenditure on railways depends on the state of treasury, the money market and the general conditions of the country for the time being. One of the worst features however is that no railway knows or can form any accurate estimate of the sum which will be allotted to it during a series of

years even for two years in succession. The exigencies of the State very often necessitated a reduction of a grant the result being that important works have to be stopped often in the middle of operations and complications naturally arose with contractors and others, to say nothing of the serious inconvenience and loss to the general public.

Thirdly, the allotment once made to a railway company unless the amount was expended, no matter how it is withdrawn at the end of the financial year with the result that many companies had to spend money which they did not require at that particular period and were forced into alternate periods of extravagance and want.

The sums necessary for capital expenditure on railways, apart from the revenue surpluses have been provided from Great Britain, the lines having been built with British gold and the interest being paid with Indian Rupees either from the profits of the bill or taxes of the people. From the first to last a sum of £325,000,000 has been either lent to the State or sunk in railways and the whole of this amount has been guaranteed by the Government of India.

M. R. SUNDARAM

AN INTRODUCTION TO THE SPEECHES OF LORD ERSKINE

CHAPTER VI *

FRAGMENTS AND MISCELLANEA

TO count too curiously every speech of a lawyer or a clergyman were as idle as to count stone-henge. It has been computed more or less accurately that a clergyman delivers about twice fifty-two sermons every year and about thrice as many speeches for a lawyer may not be wide off the mark. But literature looks askance at such fecundity of

the brain and the cheapness of the production is apt to discredit the process of its manufacture. It is a matter, therefore, of imperative necessity—spite of any well-meant protest about the need for studying an author in the entirety of his works—that a choice and selection should be made, that the more lasting and permanent elements of his work should be dissociated from what is merely transient and temporary : and that in fairness alike to the author and his audience, an

* Chapters III, IV and V are reserved for a separate publication.

attempt should be made to present only what is valuable and pretermit the purely parenthetical and unnecessary.

Some idea can be gained of the scope and compass, the variety and extent of Erskine's work when it is understood that in addition to the fulfilment of active professional duties extending over a period of thirty years, he was also for a like period a member of one or the other of the two Houses of Parliament and had in that capacity to speak on a great number of occasions fraught often times with the most momentous interests to society in one of the most exciting and interesting periods of English and European history; that he was Lord Chancellor at the time when Lord Melville was impeached and slavery was abolished; that as an Ex-Chancellor he made a noble stand on behalf of Queen Caroline; that in spite of this crowded life in court and in Parliament he was engaged to help in various proceedings in court—martial as in the defence of Admiral Keppel; that he was an active pamphleteer throughout his long life and from his earliest on 'Army abuses' to his latest on 'Agricultural distress' he wielded with enormous effect this means of correcting current abuses and lastly that as an elegant diversion he wrote in the later evening of his life, a now-forgotten romance entitled 'Arimata' besides a vast quantity of jeux-de-spirit and occasional vers-de-société.

It would be manifestly impossible to preserve in their entirety the products of such multifarious activity and saving always the greatest speeches at the bar which as Horne Tooke said of them are 'to live for ever'—the reader of Erskine must be content to base his knowledge of his other and outside activities on the salvage of broken facts and details, of fragments and relics which alone have been found worth preserving.

Of Erskine's life as a chancellor with a detailed notice of his judgments and speeches from the Woolsack, a separate chapter will

bear the record. The speech on Queen Caroline and one of the pamphlets—that on the war with Fance—find a place among the great speeches themselves; while the Romance and verse-de-société will be treated in the chapter on anecdotes. The rest here included fall under three heads—

1. *Pamphlets*: Those in defence of Whig policy, Reply to the Westminster elector, and on Agricultural distress, require nothing more than mere mention.
2. Miscellaneous cases.
3. Speeches in Parliament.

1.—FROM THE PAMPHLET ON THE ARMY-ABUSES :—

There is no task more difficult than to combat with success abuses of long standing: they borrow the appearance of right from immemorial custom, and it is almost impossible to rouse men to acute feelings of sufferings and oppressions, of which they themselves have not seen or felt the beginnings.

But evils are still more insurmountable when their removal demands a steady and prompt unanimity in extensive communities. The various interests and opinions of men defeat the completion of this most powerful engine of human force; and great reformation is consequently either the fruits of long and often frustrated labour, or the birth of fortunate accidents.

There may be perhaps two causes of the many feeble ill-concerted and worse supported attempts towards an augmentation of the pay of the British troops, which seem now to be so submissively or indolently laid aside, and the grievance, with many others, so patiently supported, that to offer new proposals on the subject cannot but carry with it the air of Quixotism.

But as attempts that have been deemed unwarrantable from improbability of success, have often been found to be very easy on trial and their apparent difficulties to be only bug-

bears of irresolution ; ardent, enterprising spirits are sometimes eminently useful as pioneers to regular and sober industry. Men who have virtue and talents for executing work which is put into their hands, have not always fertile and progressive inventions, but treat everything as impossible and chimerical, which presents any glaring difficulties ; and the world would stand still, and every species of improvement be at an end, if nature did not provide another set of men, of irritable and restless dispositions, fretful under grievances and ambitious of being the instruments of public advantage.

It is this disposition and perhaps this ambition, which lead me to address myself to the officers of the British Army, to demonstrate to them how shamefully, from the present miserable establishment of their pay and other glaring abuses, they are cut off from their share in the prosperities of Great Britain, to show to them how far this insulting misfortune is owing to their absurd neglect of their own advantages and to rouse them to a spirited yet constitutional demand of the rights of the most useful and laborious citizens. At first view this may appear to be a dangerous subject and highly incompatible with the arbitrary principles of Military Government. What is termed remonstrance in a citizen is supposed to be mutiny in a soldier ; but mutiny I apprehend to be confined to the breach of discipline and subordination, in an inferior towards a superior in Military command ; soldiers do not give up their general rights as members of a free community ; they are amenable to civil and municipal laws as well as to their own martial code and are therefore entitled to all the privileges with which a free form of Government invests every individual ; nay, it is to their virtue that all the other parts of the community must ultimately trust for the enjoyment of their peaceable privileges ; for, as Mr. Pitt (now Lord Chatham) in his strong figurative elo-

quence expressed himself in Parliament ' to the virtue of the army we have hitherto trusted ; to that virtue, small as the army is, we still trust ; and without that virtue the Lords, the Commons, and the people of England may entrench themselves behind parchment up to the teeth, but the sword will find a passage to the vitals of the constitution.'

* * *

Talking of the cadets of high families who alone could rise on the army he proceeds :—

A commission and a tour through Italy are the finishing strokes to modern education ; they are undertaken with the same serious intentions and are prosecuted with equal improvement. So long as the battalions are encamped on native plains or esconced in peaceful barracks so long their sons of riot and effeminacy maintain their posts. The brilliant orbit of Ranelagh glows with their scarlet and the avenues of Vauxhall glitter with blades, drawn against unarmed apprentices in the honour of a strumpet—which rust in their scabbards when their country calls. If for a review or a muster they are obliged to loll in their *vis-a-vis* to the quarters of their regiment, it is but to inflame the contempt and hatred of the people of England against the defenders of their peaceable privileges. They gallop again to town, after having filled the country with such horror at their debaucheries that hospitable doors are shut against officers of principle and reputation. Such are the advantages which the military profession reaps from these apes in embroidery ; such are the heroes that in the event of a war must lead the British troops to battle, for these men rise almost universally over the heads of officers gray with fatigues and rough with scars—whose courage and abilities yet preserve the honour of the English name—who without money and without interest languish in the subaltern ranks unknown and unrespected—who after having braved all the terrors and

calamities of war and immortalised their country, sink into obscure graves, unwept and unremembered, without a tongue to speak their worth or a stone to record their virtues. It is only upon the useful and valuable part of the army that all its grievances fall. To the stripling of the peaceable parade it is the limbo of vanity ; to the veteran of the field it is a path sown with thorns.

* *

THE PAMPHLET ON THE GREEKS : -

I feel whilst I am writing, that the ink must first have become blood, to enable me fitly to express my detestation and abhorrence of their Turkish oppressors. To judge of what the Greeks under good Government are capable of being, we have only to look back to what they have been. Their pedigrees, in which we can trace so many great men who never should have died, ought to protect them from the saracens, who cannot show in all their escutcheons a single man who should have lived.

* *

In the same pamphlet *a propos* of the abolition of slavery, he says referring not without much gratification to his own share in the matter when Lord Chancellor :—

When after all this, it fell at last to my lot, and through ways as unaccountable as unexampled to preside in the Lord's House of Parliament, on their deliverance—to hold up in my hands the great charter of their freedom and with my voice to pronounce that it should be law. Your Lordship, I am sure, whom I respect and regard as a man of honour and feeling will rather approve than condemn my retaining the whole subject of slavery in the most affecting remembrance.

II.—MISCELLANEOUS CASES.

(1) *Defence of Keppel : peroration :*

After forty years spent in the service of my country little did I think of being brought to a court-martial to answer to charges of

misconduct, negligence in the performance of duty and tarnishing the honour of the British Navy. These charges, sir, have been advanced by my accuser. Whether he has succeeded in proving them or not the court will determine. Before he brought me to a trial, it would have been candid in him to have given vent to his thoughts and not by a deceptive show of kindness, to lead me into the mistake of supposing a friend in the man who was my enemy in his heart and was shortly to be my accuser. Yet, sir, after all my misconduct—after so much negligence in the performance of duty and after tarnishing so deeply the honour of the British Navy, my accuser made no scruple to sail a second time with the man who had been the betrayer of his country. Nay during the time we were on shore, he corresponded with me on terms of friendship ; and even in his letters he approves of what had been done—of the part which he now condemns, and of the very negligent misconduct, which has since been so offensive in his eyes. Such behaviour, sir, on the part of my accuser gave me little reason to apprehend an accusation from him. Nor had I any reason to suppose that the state would criminate me. When I returned His Majesty received me with the greatest applause. Even the first Lord of the Admiralty gave his flattering testimony to the rectitude of my conduct and seemed with vast sincerity, to applaud my zeal for the service. Yet, in the moment of approbation, it seems as if a scheme was concerting against my life ; for, without any previous notice, five articles of charge were exhibited against me by Sir Hugh Palliser, who most unfortunately for his cause, lay himself under an imputation for disobedience of orders, at the very time when he accused me of negligence. This to be sure, was a very ingenious mode of getting the start of me. An accusation exhibited against a Commander-in-chief might draw off the public attention from neglect of

duty in an inferior officer. I could almost wish in pity to my accuser, that appearances were not so strong against him. The trial has left my accuser without excuse, and he now cuts that sort of figure which I trust in God all accusers of innocence will ever exhibit ! As to the court I entreat you gentlemen who compose it, to recollect that you sit here as a court of honour as well as a court of justice ; and I now stand before you, not merely to save my life but for a purpose of infinitely greater moment—to clear my fame. My conscience is perfectly clear. I have no secret machination, no dark contrivance to answer for. My heart does not reproach me. As to my enemies, I would not wish the greatest enemy I have in the world to be afflicted with so heavy a punishment as my accuser's conscience.

(2) *Speech in the Duelling Case.*

I build my principal hope of a mild sentence upon much more that will be secretly felt by the court than may be decently expressed from the Bar ; for though I am convinced that Your Lordships have all those nice sensations which distinguish men of honour from the vulgar and that your genuine feelings for the defendant must be rather compassion and approbation and not resentment, yet I cannot address myself to Your Lordships sitting on that bench and clothed in the robes of magistracy in the same language by which I think I could insure your favour to my client in another place. It is indeed very unfortunate for the gentleman whose cause I am defending, that Your Lordships are bound as Judges of the law, to consider that as a crime in him against the society in which he lived which yet if he had not committed, that very society would have expelled him like a wretch from its communions ; and that you must speak to him the words of reproach and reprobation for doing that which, if he had not done, Your Lordships would scorn to speak to him at all as private men.

Surely my Lords, this is a harsh and a singular situation, I profess to think, with my worthy friend who spoke before me, that the practice of private duelling and all that behaviour which leads to it, is a high offence against the law of God ; and I agree with that great Prince (Frederick II of Prussia) that it is highly destructive of good Government amongst men—a practice certainly unknown to the most refined and heroic people the revolutions of time and manners have produced in the world—and by which the most amiable man in society may be lost by an inglorious death, depending on mere chance. But though I feel all this, as I think a christian and a humane man should feel it, yet I am not ashamed to acknowledge that I would rather be pilloried by the court in every square in London, than obey the law of England which I thus profess so highly to respect, in a case where that custom which I have reprobated, warned me that the public voice was in the other scale. My Lords, every man who hears me feels that so would he—for, without the respect and good opinion of the world we live in, no matter upon what foundation it is built, life itself is a worse imprisonment than any which the laws can inflict ; and the closest dungeon to which a court of justice can send an offender, is far better with the secret pity and even approbation of those that send him there, than the range of the universe with the contempt and scorn of its inhabitants.

* *

After referring to voluminous testimony to his client's character he proceeded. A man in possession of such a character as this justly acquired, will not consent to sacrifice it to the pride of any man ; it is a just and sacred pledge and he to whom God in his providence, has given it deserves every sort of reproach if he parts with it in a light cause. Unquestionably, the captain may desire every officer, whose duty it is to walk the

quarter-deck, to go to the top of the mast of the ship ; but he cannot do that without an adequate cause and without subjecting himself to the disgrace and punishment of a court-martial. I have had the honour to sail with a man, who is an honour to the profession—a gentleman I believe the most accomplished that this nation or world can produce and who has the honour to be nearly allied to Your Lordship. Under him I learned what idea ought to be entertained on this subject and what respect ought to be paid to officers in all stations, and the result of what I saw there joined with my own original feelings, is this—that although I was placed on board his ship to reverence him as my father, by the command of my own, and although at this hour I do reverence him in that character, yet I feel if he had treated me in that manner, I should not have made Jamaica or Bath the limit of my resentments but would have sought him through all created space, till he had answer made and done me justice ! There are some injuries which even Christianity doth not call upon a man to forgive or to forget, because God the author of Christianity has not made our natures capable of forgiving or forgetting them. I must plead for the infirmities of human nature and beseech Your Lordships once more to consider what the honour of an officer is ; consider that and say what punishment this gentleman deserves. You have before you a young military man, jealous as he ought to be of his fame and honour, treated with the grossest indignity by his superior officer, smothering his honest resentment as long as the superior duties of military service required that painful sacrifice—and afterwards pursuing the man who had dishonoured him with a perseverance certainly in criminal opposition to the law, but in obedience to what I may without offence even here, term the generous infirmity in his nature nourished by the long-established,

though erroneous customs of the world. I rely with confidence upon the justice, the humanity and the honor of the court.

III.—CASE OF R. V. MOTHERILL.

(1) *Erskine's Peroration as the Prosecuting Counsel :—*

If there is any probability in favour of the prisoner at the bar, in God's name let him have it. But there is no probability in his favour, none that any reasonable mind can for a moment entertain ; for let me ask you this question, whether it be consistent with anything you ever saw, heard or read of, that a young lady of hitherto chaste and virtuous life, artless, simple, and innocent in her manners should all of a sudden go out on a tempestuous night—leave her father's house not to throw herself into the arms of a lover who had addressed her and endeavoured to seduce her but into the arms of a stranger with nothing to recommend him, with nothing upon earth to captivate or seduce the fancy ? It is repugnant to reason to believe it—it is a thing incredible that the most viciously disposed woman could go into the arms of the squalid wretch before you. I do not mean to insult him by the expression his wickedness renders him an object of compassion. But if he is not to be insulted, a virtuous, innocent miserable ruined lady is not to pass unredressed, nor the breach of God's laws and the country's to pass unrevenged. If he dies he suffers less than her who lives. Oh fie ! it is a solemn and an unpleasant duty you have to perform. You are humane I have no doubt, and I am glad you are so. Those who are not humane cannot be just. Justice is all I ask at your hands. If in your conscience you believe that the prisoner at the bar did commit the offence, so shocking to the individual and so repugnant to all the principles of justice, you are bound in duty to God and to your country to convict him. If you can go home

to night and satisfy yourself that this young lady either has not been violated in point of fact or that having been so, it has been with her own consent ; if you can persuade yourselves to the absurd and improbable proposition after you shall have heard the evidence, I shall not call your mercy in question ; it is a matter which will rest with your own consciences.

(2) *In day v. day on a Question of Legitimacy.*

Notwithstanding the suspicions which from the beginning obscured and questioned his birth, he was nevertheless acknowledged by his family and has arrived at man's estate with the feelings of a gentleman. I learn indeed that his conduct and character are every way worthy of a genuine descent. I hear the very best report of him from all quarters and it makes a strong and painful impres-

sion upon me. I am wholly a stranger in this place, utterly unknown, I believe to all of you whom I am addressing ; but I might safely appeal to those around the table who have long known me, whether they think me capable of enjoying any triumph or gratification in being even the instrument of the justice I seek at your hands, when the administration of it must give so much pain to a deserving individual wholly guiltless of the fraud which placed him in his present station. In such a case the best minds find it the most difficult to be just ; because the understanding shrinks back from its office and the heart pulls against the faithful discharge of such a distressing jurisdiction. But it is necessary in equal justice to contemplate the other side of the case and to be made impartial by revolving in your minds the situation of the plaintiff if the defendant's birth be really supposititious.

T. B. KRISHNASWAMI

HOW THE WORLD GOES

Month after month thrilling events are recorded of revolution, strike, bombing of premiers, the violence of suffrage and other extraordinary events. Nothing new will help the columns of periodicals this month. Perhaps the slag season is on even in journalism. The summer is oppressive and the heroes of extraordinary feats, such as revolution, strikes and murder, seem to share the fatigue of summer noon-days and doubtless should have retired to a cool and hilly retreat, if they ever have them near at hand. Events, though not very promising in this way, are still not wanting.

PROVINCIAL CONFERENCES

This month at Kumbakonam, the historic centre of orthodoxy, the Province met to deliberate on their woes of politics, society and industry. The different parts of the pro-

vince were represented and the shed, when each who attended, cared to sit in his chair seemed full ; yet the out-skirt benches and chairs in disappointed emptiness implored the neglect of absent delegates whose seats remained reserved throughout. In fairness, this session is success extraordinary, nevertheless.

If what we resolve on papers is heard or not, what we speak on the platform, half-oratory or faltering nothing, is consistent or practical, the value of friends meeting each other from far-of districts, its consequent social unity, is unquestionable. Each head nodded with joy when a speaker pointed out with wit and sarcasm, the utter pretensions and self-seeking of our countrymen under the guise of public service ; not less frequently were the audience shocked at having been

put to the necessity of hearing a self-possessed young man, with little or no facts but burnt to stand on the platform having before his imagination the great examples of Cæcero or Demosthenes, Burke or Erskine. He blubbers, pours out words, not even continuously, and compels some of the spectators to go airing outside the shed to be saved from the infliction. Yet these half expressed resolutions are saviours of our country !

Mr. T. V. Seshagiri Iyer and Mr. V. K. Ramanujachariar deserve hearty congratulations for their labors. Both were the responsible heads of the conference the final success depending on their leading. Certainly they did make certain suggestions, which are valuable ; but more valuable when put into practice and followed up with the scent of a fox-hound to realise the suggestion made, by making further sacrifice in the cause. The leaders are ready but no follower ; some may say, followers are there but leaders are scanty. The result is there is no leader, nor follower. The suggestion on financial reform in Legislative Councils made by Hon'ble T. V. Seshagiri Iyer is valuable and other Honorable members deserve to co-operate him.

The social conference held its sitting on the same place with no social bait, coffee, etc. For the matter of that, the political conference was more social in this respect and social conference more politic. In spite of speeches men are practical reformers nowadays. The definition of a Hindu perhaps is hard ; it may not meet with the approval of each other. Some definition may over-do its mark or fall-short of its application ; every one is a Hindu who is born in India to parents who professed, at least, the lore and tradition of our ancients. It is not even necessary that one's parent should profess ; parent's parents or still removed, if they had professed, that is sufficient. He is a Hindu.

Industrial conference was so industrious in gathering the running remnants to grace the

deliberations. Many who attended other conferences were not invited ; perhaps the conference was confined to industrial people !

Yet these conferences have great educative value, no one does doubt.

HON. MR. GOKHALE.

There is a deeper personality and more unselfish sacrifice on the part of Hon. Mr. Gokhale. If every one at least imitates the political lessons of Hon. Mr. Gokhale, we believe there will be some kind of advance at least.

We are all familiar with the result of his Elementary Education Bill in the Imperial Legislative Council last session. Even before the rejection of his Bill he must have considered the further plans and procedure in case he had to fail in his attempt as he has had. This becomes quite clear when we know the tenacity of Mr. Gokhale in working up the same Bill for future introduction in the Council. He is reported to have planned to introduce the Bill through the officials. That is indeed creditable and if he succeeds in it, nothing like it ! His visit to England now is of immense service towards the furthering of the Bill.

He may convince the English public, Cabinet Ministers and Members of Parliament, through speeches and pamphlets and private controversy and convince them of the absolute necessity, both for the well-being of the people and the efficiency of the Government, of the Elementary Education Bill which was rejected. Such an opinion created for the Bill would have immense influence when introduced once more in the Imperial Legislative Council. A favorable view from the Secretary of States on the Bill, necessarily will be a great recommendation for it to go through the official channel. We cannot too heartily thank Hon. Gokhale for his clear-sighted, right procedure and his supreme conviction that Elementary Education for the masses is

essential. May Hon. Gokhale live long to pursue his course with one-minded purpose and deserve the high complements of his fellows !

PROVINCIAL AUTONOMY

A change in the financial relationship of Imperial and Provincial Governments is noticeable in the resolution issued by the Government of India on the recommendation of the Royal Decentralization Committee. Reserving detailed scrutiny, the general character of the change may be briefly touched. Whether the autonomy so granted to provinces with saving clauses and precautions has any good point in its favor is generally the question at issue. The first answer for this is, good government does not depend on the form of government but upon the beneficial character of the head who rules.

Autocracy had its benefits and democracy has its evils. There is nothing in centralization or decentralization but in the beneficial rule—less strain on people. Perhaps some one who is concerned in the arrangement may be benefitted, the Imperial Government or the Provincial Government. The experience of the Imperial Government in relation to its provinces must have been exhaustive by this time and the extent of their resources must have been readily gauged. The quasi-permanent assignments with advantage may be converted into permanent ones. The Provincial Government cannot make a budget of deficit ; the supreme Government will have the power to correct. Certain items of Revenue, Commerce, opium, salt, etc., are controlled by the supreme Government. Evidently one is puzzled whether the autonomy of provinces is really so !

REVIEW OF PERIODICALS

A SOUL OF STUDY

Rev. Hugh B. Chapman in the *Moral Education League Quarterly* for April writes that the moral education league is doing very great service to the world by laying stress on the education of morals among youngsters. He says—

This is why I hope that the Moral Education League will be strongly supported, and, considering its great value, it most surely never ought to lack funds in order to carry out its high purpose. To rescue the little ones from becoming mere machines ; to teach them how to fly before they have lost the use of their wings ; to enthuse them with heroic ambition ; to appeal to the tenderness of their affectionate hearts ; to make them feel the sanctity of home ; to clothe the word "father" with dignity, and "mother" with a halo ; to fill them with a passion for Fatherland ; to tell them of all the heroes and heroines who have laid down their lives because they had within them the same spirit as moved Jesus ; to make them restless until they climb some of the peaks which others have scaled ; to show them that, whether children of the rich or poor, to whatever nation they may belong,

whether they be black or white, they can all be great by being good : this was a fine achievement, and it is this which is spelt by the League.

If its tenets were better understood, and if its gospel were more universally preached, I can imagine one of those bloodless revolutions which, without any wordy battles, would go far to alter the face of the world, minimise the chances of war, and blend human beings in the common perspective of finding God in achieving their best. To put it tersely, the message of the Society, to which I offer my best wishes, and on behalf of which I earnestly plead, is much the same as the song of the angels at Bethlehem : "Peace on earth, and good will amongst men."

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* *

CARLYLE AND EMERSON ON GREAT MEN

Mr. Chakravarti, B.A., writes in the *Calcutta University Magazine*, that Emerson and Carlyle have distinct views on Greatness. Their books *Hero-worship* and *Representative Men* sufficiently bring forth the respective ideas they entertained of great men. Carlyle is of opinion that the hero is everything and

the people is secondary. Emerson says that ideas are everything and the hero is nothing : man only represents. Carlyle's hero-worship expels—all doubts of idealism. The spiritual forces are lodged in the heroes. Emerson recognises no gods or heroes. He says "The gods of fables are the shining moments of great men." Carlyle speaks of history as the biography of man while Emerson insists that humanity is the right point of history.

The writer says—

In harmony with the difference between Carlyle's hero and Emerson's great man is the difference between the kinds of service they are supposed to render mankind.—Carlyle works out a sequence and succession according to which the hero is reborn, as it were, in the world first as divinity, then as a prophet, then as a poet, then as a priest and then as a man of letters. Emerson takes care to tell us, however the great men are not a caste by themselves. He assures us that as to what we call masses and common men, in fact there are no common men. Carlyle's hero stands out clear and distinct but Emerson's cannot be said in a word."

* *

INDIAN ART IN INDIAN LITERATURE

Rabindra-Narayan Ghosh, M.A., writes in the *Dawn Magazine* for May on the sources of *silpa sastra* in Indian Literature. *Buddhist art in India* by Grunwedel solves many difficulties in the conception of art. Dr. Weddell in his *Buddhism of Thibet* and in an article, on the *Indian Buddhist cult of Avalokitha and his consort Tara, the saviouress, illustrated from the remains in Magadha*, has done considerable work for Indian art. M. Foucher has published in French on Buddhist art which is very valuable. The work of Ram Roz on *Silpa Sastra* which is embodied in his *essay on the Architecture of the Hindus* is authoritative. *Vrihat Samhita* has been translated by Dr. Kern. The *Hindu Law of endowment* by Prannath Sarasvathi and *medieval art* by Dr. A. K. Coomaraswamy and the *silpa sastra* in the saiva books of the Hindu Series, Allahabad, are valuable to the student.

* * *

THE FUTURE POLICY OF THE GOVERNMENT AND THE PEOPLE.

R. G. Pradhan writes in the *Modern Review* for May on the future policy to be adopted by the Government of India. He is of opinion that His Majesty's visit to India recently has done a great service in passifying the unrest and he hopes some more concession ought to be given to satisfy all classes of people. He mentions "the first thing that the Government must do in this direction is to make a clear and solemn declaration under the authority of the Parliament, pledging themselves to the grant of self-government to Indians within a definite period of twenty or twenty-five years." He insists on (1) the repeal of the repressive laws of the past few years, (2) the release of Mr. Tilak, (3) removal of our grievances in the colonies. The writer says, "Let him (Tilak) be released on the 3rd of June the anniversary of His Majesty's birthday."

* *

FATHER HYACENTHE'S BREACH WITH THE CHURCH

An interesting article in the *Open Court* for April appears under the signature of Fr. Hyacenthe. Fr. Hyacenthe was a priest in Paris and he was married in his later life, after a lapse of many years of celibacy. Evidently he was accused as one who violated the rules of celibacy and he was ruthlessly maligned. The father raises loud protest and justifies that marriage is not against the spirit of Christ or love. He says—

"If I had sacrificed the glorious pulpit of Notre Dame de Paris to a great and legitimate affection of the soul, perhaps to a duty of my conscience, I would not believe that I needed to defend myself. But, if I had not the courage and the frankness of my conviction, if in order better not to arrange my secret designs I had covered them with the cloak of dogmatic questions, I would have been to blame, very greatly to blame, and I would deserve to see myself disowned and scorned by all honest hearts."

The Rev. Father holds,

"No, my marriage has nothing to do with my religious convictions.....If then to-day at the age of 45 years, in calmness and maturity of my judgment at my heart and

of my conscience, in fact of my whole being. I deem it my duty to renounce it, it is because I am impressed that marriage is one of those laws of the moral order which cannot be resisted without violating the will of God."

In the concluding pages he appeals,

"O God, but I feel called by thee to break asunder the chains which thou hast never wrought and which weigh with too much heaviness and often alas! with so much shame upon the holy people of thy priests. I am but sinful, and yet thy grace has given me strength to brave the tyranny of opinion, the firmness not to bend before the prejudices of my contemporaries, and the right to act as if there were naught in the world but my conscience and thou O God!"

* * *
NUMBER NINE

The *Globe Trotter* for March gives a short note on the mystic number nine. It says,

In the name "Edward VII." there are 6 letters and 3 figures—6 and 3 are 9. His mother, Queen Victoria, was born in 1819. She died in 1901. Her age was 81—9 times 9 are 81. He was one of 9 children. He was

born on November 9. He was married in 1863—7 times 9 are 63. His wife, Alexandra, has 9 letters in her name. She was a daughter of the 9th king of Denmark. King Edward came to the throne of England in his 59th year. He was crowned on August 9 and reigned 9 years. He died at the age of 69. His funeral procession started at 9 in the morning, and he was followed to the grave by 9 kings. He won three Derbys—3 times 3 are 9. There are 9 letters in the name Persimmon the first winner.

Nine is the mystic number of the Orient and also of the ancient Greeks. It is trinity of trinities. According to Pythagoras 9 represents the deity. Milton writes of the 9 enfolded spheres. Macaulay makes Forsena swear by 9 gods. The nagas or sacred serpents of India are 9. Milton says the gates of Hades are thrice three fold, and that the fallen angels were 9 days falling, and so was Vulcan when he was kicked out of heaven. There are 9 crowns in heraldry. There are 9 marks of cadency. The hydra had 9 heads. If we find 9 green peas in a peascod it is lucky. Nine buttons are a sign of official rank in China. Nine tailors make a man, and a cat has 9 lives. Erasmus says the proper number for a dinner party is not less than three nor more than 9.

REVIEW OF BOOKS

Who's Who 1912; Messrs. A. & C. Black, London, 10s. net.

We acknowledge with thanks a copy of *Who's Who* for 1912 from Messrs. A. & C. Black, London. It contains 2364 pages of biographical matter of the world's great men. Considering the value of the book and the abundant supply of information that it supplies, we are compelled to state that the publishers have succeeded in offering to the world a great boon. This book of reference is of immense value to all English knowing public who have to do with the world in one way or the other. To the author, statesman, journalist, trader and to the pleasure-seeker, *Who's Who* will not fail to interest and inform. It is evidently not possible to have all great men entered in *Who's Who* and in spite of great care it is quite likely some names drop off for various reasons. We hope that the Editor of the *Who's Who* will include some

more names from India who have right claims to find a place in the *Who's Who*. We do not over state when we say, that *Who's Who* is an absolute necessity to every business man who has something or other to do with the world.

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The English Woman's year-book 1912; Messrs. Adam and Charles Black, London, 2s. 6d. net.

This reference book intends to give information on all subjects calculated to progress the cause of woman. The value of the book is enhanced very much as women are taking greater interest in the affairs of the world. There is unrest all over the world and woman wants to find out her proper place in the state. In this book information is given on education, professions, and social life of women, in addition to what is found

in the latter portion, on philanthropic efforts, etc. The book contains additional matter on research work, on secondary and technical education and a classified list and table of women—Principals, lecturers, scholarships, medical and musical. Jewish sections, are revised. This directory is quite appropriate at this juncture and no woman who has knowledge of English, in any part of the globe, cannot but have a copy. It may be suggested some names of Indian ladies who have received western education and long to serve the cause of women may find place in the directory.

* *

Who's Who year-book 1912-1913; Messrs. A. & C. Black, London 1s. net.

The Editor remarks that this book is only a supplement to the bigger one, *who's who*. The bigger book contains biographical matter; other information and tables forming the popular feature of *Who's Who* are given here and one who has the bigger book must also possess this small one; for, all references of names and other details are found here.

* *

The Writers' and Artists' year-book 1912; Messrs. A. & C. Black, London, 1s. net.

Every young author and rising journalist must have a copy of this year-book. It puts the young aspirant in the way and tells him the suitable market where he may try his goods with advantage. The book gives the names of a number of magazines and periodicals, the nature of the contributions required, the terms, etc., and the young author cannot do better than consult the *Writers' and Artists' year-book* for his literary career. It will aid him immensely in his work.

* *

The Growth of Modern Philosophy; by Mr. C. Delisle Burns, M.A., published by Messrs. Sampson Low, Marston and Company, Ltd, London, 3s. 6d. net.

Mr. Burns traces the Growth of Modern

Philosophy from the Renaissance down to the physical science philosophers of our day. He briefly but clearly touches the main landmarks which contribute to the growth of world's philosophy. He sets out with the idea of intimating us the connection between real life and real thought. Having this fundamental central plan, he describes philosophy "as an intellectual expression of the highest point of view obtainable, with regard to experience as a whole." The writer is impressed with the great part that Experience plays in human affairs and evidently this knowledge of the importance of empiricism, serves him to take his side in the everlasting fight of Empiricism and Transcendentalism. He makes a case, from the standpoint of experience, which leads in the case of a philosopher, to, a special knowledge of what is implied in the results of the various sciences constituting what is called philosophy.

The scholasticism of middle ages was swept away by the Renaissance of the modern age. Bacon began to instill into life fresh blood and chalked out a new path which was against the doctrines of the middle ages. Mr. Hobbes, Decartes, Spinoza and Leibnitz widened the field of new thought and eliminated the crudities and ignorance of the predecessor of each and added to the harmony and unity of philosophic thought. To Kant is reserved the honor of systematising the dual conception of subjective and objective nature. The writer also deals with Fichte and Hegel and traces the turn that conception of Kant took at the hands of these followers, in matters of knowledge, ethics and feeling. The great names of Herbart and Schopenhauer, and the Physical Science Philosopher M. Comte. J. S. Mill, Herbert Spencer, the names of Green, and G. F. Stout and W. James are mentioned and their place is known.

The history of modern philosophy is given in a short compass touching all points in

the development of philosophic thought and omitting no phase of it that is important. The redeeming feature of all western writers is that they are never mysterious. Why they are not mysctrious is plain because they never allow speculation into the domain of philosophy; nothing creeps in there which has no support from logic and stout reason. The history of philosophy of Mr. Burns is a valuable reading, as it is from first to last, a chronicle of the growth of philosophic thought and the necessity of its immediate development at each stage and the medium through which it found its expression. We recommend this book to all who love philosophy.

* *

A Beginner's History of Philosophy Volumes I and II; by Ernest Cushman, A. M. Ph. D.
published by Messrs. George G. Harrap and Company, London, 6s. each volume.

The two volumes before us are intended for students rather than for teachers, as the author himself tells us in the preface. This does not bar anyhow teachers from being benefitted by the work which gives a complete history of philosophy ever since 625 B. C. to the present times. In the first volume the author treats of the two main divisions of the three, namely, the ancient philosophy (625 B. C.—476 A. D.) and the middle ages (476—1453). In the second volume, the growth of the modern philosophy is sketched from 1453 down to the present times.

In the first book the notions of philosophy of early Greeks, with reference to Cosmology Pluralism and Anthropology are stated. The force of Socrates and the way it led to the promulgation of the doctrines of the Sceptics are stated. Then comes Plato and the place he occupied in the development of ancient philosophy and the special ethical character of his writings are also recorded. Lastly comes Aris-

totle, the third of the trio who has the honor to be called the author of the systematic period in the history of ancient philosophy. The philosophy of Cynics and Stoics and Sceptics are traced in their varied relation. With the fall of ancient Rome began the Mediaeval Philosophy as with the fall of new Rome or Constantinople began the Modern Philosophy. The element of Christianity had much to do to influence the growth of thought and at the end of the middle ages religions had so predominated as to result in the birth of Renaissance which was a distinct revolt against the classic scholasticism of the middle ages.

The Renaissance had its own tendencies and divisions. One branch of the Renaissance devoted itself to the spread of humanism, while the other carried the torch of knowledge into the domain of science. In the birth of Christianity itself the assertion of Individualism was noted and the Masters of Renaissance only nursed the child to its manhood by their work.

The growth of philosophy in the modern times, at the hands of Bacon, Hobbes and Descartes or at the hands of Spinoza, Leibnitz or Locke, or at the German Masters, as Kant, Fichte or Hegel or at the hands of modern philosophers as Herbert Spencer or Huxley or Comte, only tells us the way in which each tried his level best to develop upon the thought of his predecessor or tried to solve the difficulty which had stopped his predecessor's further progress. The history of thought from Dualism to Monism, from Monism to Idealism or Materialism, has full of lessons and the student has before him the experience of Great Masters of thought and the trials and tribulations that these philosophers had undergone before they were able to give to the world the philosophy and their experience. The sacrifice they had made was so great and the trials they underwent were so unimaginable in consideration of the small

cost of 12s. for which Messrs. Harrap & Co. have been able to offer to the world in the two volumes of the History of Philosophy containing the complete record of man's thought and its development, that it is worth while to go in for a set. Students of Philosophy will find immense help.

The Wisdom of Schopenhauer; Translation and selection by Walker Jekyll, M.A., published by Messrs. Watts and Co. London.

Arthur Schopenhauer was born at Dantzic in 1778 and died in 1860. The philosopher was very peculiar in his ways as he was in his philosophy. He is the philosopher of pessimism but has left on record an everlasting name as the greatest but true critic of life. His philosophy though savours of the dark side of life, misery and suffering, exerts on life a greater corrective influence. As Schopenhauer even saw the sorrowful portion of humanity, his philosophy has peculiar attractions and precious truths which would have been denied to us but for his moods. Especially to the man who experiences the hardship and little joys of this world, the direct advice or the vital criticism on his weakness, has immense corrective influence though he fears its publicity.

Schopenhauer, in the domain of philosophy, exposes the utter vanity of intellectual relling without its concrete counterpart in the objective world. He is one with Kant in many details whose philosophy is his starting point. To him the kantian abstraction was its own condemnation, since its reality rested on mere formalism. The central feature of Schopenhauer's doctrines is that "phenomenal existence is idea and nothing more; all idea, of whatever kind, all object, is phenomenal existence, but the will alone is a thing-in-itself. This thing-in-itself is no mere inference, nor unknown quantity

but, although never an object, the will is fully and immediately comprehended."

Schopenhauer's philosophy is so practical and empirical that anybody can understand him; further it must be added that he explains some of the incongruities and meaningless abstractions of previous thinkers from his standpoint of 'will,' to which he reduces consciousness. Messrs. Watts and Co. have given the public an opportunity to know the great philosopher by publishing one portion of his writings. The thinker himself says "Hardly had my writings begun to attract the attention of a few readers." It is because that good things are screened behind bad things which number legion. Messrs. Watts and Co. have done a great work to the thinking world by this publication.

What may we Read *** by Charles Waldstein, published by Messrs. Smith, Elder and Co., London.

The author of this book gives us a feasting in little talks of literature and art. In the form of a dialogue, the social and literary questions of the day are discussed.

The prominent characters are Lady Ruth Ward and George L. Van Zant of New York. The progressive and up-to-date ideas of Ruth Ward are combated in a corrective but dominant tone by Van Zant; the many funny discussions that took place between the two on many questions of life, social, literary and artistic, are questions that very often puzzle every man who has a taste for the subject. The everlasting fight of the world in the domain of literature or philosophy,—the fight of new forces against the old—is again repeated and the play of emotions and the reverence created in Ruth soon after Van Zant showed his drawing to her, are pleasures for those who have realized such sweet joys of life. The noble character of Ruth, her individuality and love of Truth and Greatness are genuinely appreciable; the more it is so because, her

womanly moderation, tender affection towards Van Zant and her sincere reproof of herself eminently fit her to her position. The book is a good reading, instructive and realistic.

* * *

A Vision of India; by Sidney Low, published by Messrs. Smith, Elder and Co. London, 1 s. net.

During the visit of the Prince and Princess of Wales, now King and Queen, in 1905, Mr. Sidney Low had the opportunity to accompany the Royal Party as a correspondent to some London paper. Here are his visions, the result of his visit to India. Mr. Sidney Low has the exalted vien of humor, perhaps over-matching the over-presumptuous American humorist, Mr. Mark Twain. The many incidents which he handles, savour to the English reader and statesman—the minute details and deep knowledge in the mysteries of native ways and habits—something of new revelation. Mr. Sidney Low's knowledge of Indian traits raises him to the position of a prophet who spoke truth. Many English readers will be led away by the views of Mr. Sidney Low. Such general impressions created by writers like Sidney Low, eventually have their share in deciding Indians' destiny at the hands of the English public. Indians more than Englishmen recognise the literary merit, sparkling wit and seeming justice, of Mr. Sidney Low in the *Vision of India*, yet they will never fail to make out his insularity and the superior air which he assumes in condemning or say, sneering the ways and character of Bengalees or Bombaits or Madrasas. He is sincere where he cannot but be; he is impartial in matters where his race is not concerned. He will not be liked by many true Indians for some of his reflections and he will not even be thanked for all the good things that he said of them. To many his opinions are as unjust as they have little foundation.

Some of the statements are not correct in this book which has at its back the appreciation of Lord Morley. The author says "Poona is a centre of intrigue, and even sedition, and Poona Brahman is banefully busy in Bombay." We do not know the value of such general attack. "That austere simplicity, behind which the reality of power is often veiled in the west, is not understood or valued by the orientalists." This is height of superiority! "People do all sorts of things in public which to our thinking should be transacted in privacy." Mr. Sidney Low need have spent so much wit and wisdom in condemning a thing which in his race is not less scarce though only in some other direction. Perhaps many of the English customs look strange not only to the Indian but to other nationalities. "In any little patch of vacant ground there are thick groups of squatters by day and sleepers by night." We are not sorry for the thing said, but the spirit which prompts it; poverty and misery prevail all over. "Poverty, I suppose has become so habitual with the masses of an eastern population that they can accept it as the normal state of things." This is a new theory in political economy to keep the poverty-sticken people in the same condition. Many instances of this sort can be given. To confess the truth, Mr. Sidney Low, has made many remarks which are true. There are many passages which are incorrect and which no Indian will keep complasant with.

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In woods of God Realisation; Vol. 1.; by Swami Rama Tirtha, M.A., published by Mr. Amir Chand, Delhi, Price Rs. 2.

We acknowledge with thanks a copy of the first volume of the complete works of Swami Rama published by Mr. Amir Chand. A book of 175 pages with an introduction from the able pen of Rev. C. F.

Andrews who is so just and reasonable, to a great extent frank, whenever he disagrees with the views of Swami Rama. The impartial Rev. Andrews says, "I have a sympathy which is not faint but deep."

The works of Swami Rama have peculiar charm to the reader for various reasons. First, he bases his observations on *Vedanta*; second, he explains the metaphysical portion of *Vedanta* to the student of the western educa-

tion, with practical experience and illustrations from life: third, he combines in himself the culture of the West with that of the East and consequently has the facility to season his arguments in a realistic and natural manner. His works cannot but be a charm to Indian and English readers. We congratulate the publisher and wish the subsequent volumes brought out to the benefit of the reading public.

OUR CORRESPONDENCE CLUB

WHAT DO YOU WISH TO BE IN LIFE

TO students who are rightly called the props of the future nation, we address if they have any desire to move with the world or know the methods of civilized nations making up for success in life. Youths are the future nation in embryo and the proper development of the youth, in consonance with the prevailing conditions of life, perhaps counts for success. It is youths therefore who must think more, because the future is theirs.

Every one cannot hope to be a lawyer, doctor, author or teacher. Each has special aptitudes which he must know best. Let every student examine himself and find out for what he is best fitted. If every one fails to commence examining his own inclinations, perhaps a time will come when it will be too late either to think of it or repent. Let every student know what he is fit for and build the inclination with great care and nourishment. This early attempt will be as easy as it is rich in bearing fruit later. Every student has a specified thing to do in his schools and colleges in way of education. He is right in doing that with care and diligence yet there is another sphere of knowledge which is be-

coming more and more compulsory for him to learn. For that education it is quite necessary that he must examine what profession he is destined for. A thorough examination of his inclinations will lead him to other experiences which are more valuable to him in later life than ordinary academic education. If you know that you are fitted to engineering, law or medicine, will you not show more interest to the respective branches? Will you not then think of moving heaven and earth by knowing all the depths and shoals of that subject? If you determine the same thing when you are too care-worn and heavily engrossed in family troubles, perhaps the perfection, ease and charm that attend professions done with determination and prethought in younger days will not be attained if done at a moments call in later life.

Then try to examine yourself from to-day and make-up your mind to be something and spend you vacant thoughts as to what ought to be done as a lawyer or author. If you have chosen one already write to us, we will put you in the way and introduce you to those who have better experience in the line which you have chosen, lawyer, author or doctor. It is to your advantage.

THE MODERN WORLD

THE LATE DEWAN BAHADUR R. RAGUNATHA RAO, C.S.I.

DEATH has its joys as much—and even more—as it has its horrors. To die insignificant perhaps is not to live immortal ; to die after an infamous career of guilt and perfidy is to demean the very purpose of birth ; but to die very old and with full of honors, to die amidst tender tears and hearty admirers, to die in the glory of ‘Socratic’ wisdom and amidst a people whose willingness swear to testify such wisdom, is not to die at all.

Man is made of flesh and bones which endure up to a fixed period of time. To wish for more years than flesh and bones can endure is to ask for the Superman in being. Providence has not yet created the wished-for Superman with bones of iron and flesh of stone that we may hope for longer period to individual lives than are assigned. Yet it seems man, with his physical limitations, has realised the providence in himself and, to our wonder, plays the Superman that is yet to be. He knows to live in the hearts and minds of the people though he dies physically. The mortal coil may be shuffled off, though the spiritual in the mortal leads captive the coming Superman who is in the making. Man dies, while his spirit remains. Physical form is lost while his mental activity, much less his good-wishes, never fail to immortalise him in our hearts and minds. If to die were to live immortal then death is more preferable than life.

Last month has passed away a noble soul who yet lives in our midst in spirit. Dewan Bahadur R. Raghunatha Row who was born on the 7th February 1831, in one way or the other, touched the hearts of men that at least a word of regret from them will not be too scarce. In the town of Kumbakonam, on the banks of Cauvery, amidst friends, relatives, children and well-wishers, the energetic soul closed his eyes to the mundane affairs.

The old man who kept at a distance big folk in Religious, Social or Political combat is made silent by the icy hand of death. Many who adhered to him may feel the severance keenly. Many who feared his presence on platforms or in clubs will not fail to recognize the personality of the veteran who was both genial and terrific in temperament.

HIS CLAIMS

Behind the personality of Dewan Bahadur lurks his popularity. His popularity was at its height at his death is proof enough as we call to memory the marks of esteem that the Government had bestowed on him and the people responded to it in enthusiasm. Perhaps it is possible to find more popular and more commended men, but to find a more politic, foresighted and accommodating man is rather difficult. More learned than him may be found but only in a less degree will others utilise

the learning to daily life. There is no question about the wide popularity of Dewan Bahadur Raghunatha Rao. What is known as the mass as well as the average educated men have nothing to hide from their fellows regarding the high esteem and genuine appreciation that the veteran commanded. Even the voice of the critical public will fail should it unknowingly question the wide knowledge and the strength of will of the Grand Old Man of Southern India. Mr. Wilfrid Scawen Blunt, the great author on Moslem problems and even the great Mahratta Leader, Justice Ranade, were not unmoved by his tact and intelligent grasp of Indian problems. Perhaps critics will not miss their shaft should they persist in charging that, to the indomitable energy and intimate knowledge of all Indian problems, Dewan Bahadur could have done more to practical, and substantial good of the people than what is attributed to him. Circumstances were so favorable and his knowledge and power to do good were so active that better results were eagerly expected. This may be the charge of the critic, if it is to be at all.

HIS POPULARITY

Dewan Bahadur Raghunatha Rao's career has two sides, his life before he retired from government employ and his life after retirement. The life he led as an officer is more remarkable than the life after retirement. The strength of mind, the indomitable courage of conviction, the unflinching sense of justice on more than many occasions in his early official career, have raised him above common mortals and the laurel of glory was reserved then alone, to be added to the silent and peaceful work of his retired life. The manliness that he exhibited, the youthful enthusiasm that he evinced in a righteous cause, and the iron-will that he maintained regardless of personal risks or government displeasure in his younger days, have been more than sufficient to continue him in never-failing popular

regard though his latter life has been an object of sympathetic criticism, that the old man should indulge in various activities which are not either practised or possible to even stalwart young men of our country. The plan that he laid out in his latter life he determined to carry out in spite of public odium or disgust, if that be so.

LATER DAY HONORS

The state of the country was so dangerous that the Government of India had to adopt a dual policy of repression and concession. The Reform Bill was made into an Act and the popular element in the Legislative Council was enlarged. Sir Arthur Lawley the then Governor of Madras, pursuing the dual policy initiated by the Supreme Government found in Dewan Bahadur the suitable person to adopt to the general policy of the Government. He was nominated to the Legislative Council representing the expert in matters revenue. He was honored with C.S.I. and his interest in revenue matters to which he was chosen member was so keen and some of his questions in the council even to-day are unanswerable.

JOURNALIST

Never passed a day without a short article to any of the Madras dailies or all of them, from his pen. He had a set of ideas on important questions whenever there was opportunity he came forth with a short note couched with Laconic precision in short catechisms. He was active and energetic to the last in writing newspaper correspondence though his other activities were gradually decreasing as he grew older.

SOCIAL, RELIGIOUS AND POLITICAL VIEWS

Dewan Bahadur was a thorough social reformer but he was accused of insincerity in his advocacy; widow-remarriage he advocated, but it was so talked that he never encouraged the parties with his presence whenever occa-

sion arose. Perhaps his notion of a widow differed from other reformers. He maintained that marriage was complete only after consummation. The young girls who become widows are not widows in the strict sense of the term as the main condition of marriage, the consummation, is not fulfilled. He did not advocate marriage of women-widows. Whatever he advocated he had the sanction of the *shastras*, as he thought. He belonged to no religion but he presumed to have formed a religion of his own, the *Krishna Matha*. He was a devotee of Sri Krishna and his gospel was *Bhagavad Gita* and *Bhagavat*. He had an excellent knowledge of Sanskrit and was well versed in *Vedas* and *Upanishad*. His political views were independent and yet remained a staunch Britisher. His experience in political matters and his knowledge of the weakness of his countrymen were so marked that he was of opinion that to begin political life in India would take many more decades and centuries. He was indifferent to the congress and conferences, as he thought them to be of no practical use; not that he was against these popular institutions, but he thought that energy is wasted on them with little purpose. He maintained that Agriculture must be the main stay of the people which he endeavoured to progress to his last day.

HIS BIRTH AND HISTORY

Roobgoonday Ragunatha Rao was born on the 7th February 1831 of Roobgoonday Venkat Rao and Letchumee Bayee of Deshista family, on the banks of the Cauvery at Kumbakonam.

From his boyhood he was of a religious turn of mind. There used to be reading of *Bharata* and *Bhagavat* for the benefit of the ladies of the house of which he used to be a regular attendant from his 8th year. When once asked where God was, he answered, Everywhere.

His father had been the Dewan of Travancore even before his birth and was asked soon after his birth to set right the revenue system of the kingdom of Mysore. After he had successfully finished it he was earnestly requested by his Highness the Rajah of Travancore, to assume again the duties of the Dewan of that State. Colonel Fraser, the Resident, pressing His Highness's request, he was reluctantly allowed by Colonel Cubbon, to go to Travancore. He was there for a short time and then returned to Kumbakonam to live a retired life. He was not allowed to do so; he had to serve in the Mysore State again under the Commissionership of General Cubbon. While there, he was asked to go to Hyderabad to put its revenue system in order. Before he began this work he died in 1843.

R. Ragunatha Rao was put to school in 1841. He learnt his A. B. C. in a Mission School in the fort of Bangalore. He then read in the school of Rev. Mr. Garret where he sang Psalms with Christian fellow students.

He entered the Madras High School under the management of Mr. E. B. Powel on the 15th September 1845, just at the time when his cousin T. Madhava Rao was giving a finishing stroke to his English education in that institution. While in the school he commanded the affection of the students and the appreciation of his Masters, especially Messrs. Powel and Gordon. During his scholastic career he acquitted himself so creditably that he was awarded a Government Scholarship. He had to leave the school in 1850. He then happened by accident to purchase in auction a copy of the *Bhagavat Gita*. He took a liking to it. He managed his paternal landed property. He was appointed in the latter part of 1854, Translator in the Office of the Collector of Tanjore who had dubbed him as a firebrand; sometime before this Mr. Danby Semoar, M. P. had visited India and was told that Tanjore was a Paradise and that there was nothing for him to enquire. He was

accompanied by the famous Patriot Gauzaloo Letchumi Narasa Chetty Garu, whose friendship he had secured while at Madras. He was unable to persuade the Member of Parliament to visit Tanjore. On this R. Ragunatha Rao sent a letter to him inviting him to visit Kumbakonam and see with his own eyes the tortures which used to be inflicted upon the unfortunate land-owners of the District to collect Public Revenue. This letter reached him while at dinner with the Collector; he asked the latter as to who the writer was. The Collector told him that he was a fire-brand. "Oh, he is the just man I wished to meet" said the M. P. He came to Kumbakonam, was shown the tortures inflicted upon the ryots at the Taluq Cutcherry, and was supplied with the sample of the instruments with which the tortures were perpetrated. His remonstrance led to the formation of the Police Commission of which Messrs. John Bruce Norton, Police Elbort were members.

R. Ragunatha Rao served as a Translator for 2 years and then was appointed to the responsible post of Salt Amaldar under the Head Assistant Collector. He was appointed District Munsiff, and soon after, Deputy Collector. He was not in the graces of civilians because he was too blunt for them. The Collector did not give him any work for sometime. The land required for the great South Indian Railway from Negapatam to the limits of the Trichnopoly District had to be acquired; no commencement was made for a considerable time and the Agent of the Company bitterly complained of the delay to the Collector. He volunteered, with the sanction of Government, to do the work, which he finished to the satisfaction of the land-owners and Government, Sir Charles Trevelyn who was the Governor of the Madras Presidency visited Tanjore and inspected the line of the Railway asked those who had lost their lands as to the treatment they had received from R. Ragunatha Rao in the purchase of their lands.

The Governor was invariably told that the treatment was fair. He was asked to furnish the Governor with a statement of the purchase. In the meanwhile it was reported to him that R. Ragunatha had said that the Governor had been guilty of tyranny. When the Governor visited Kumbakonam R. Ragunatha Rao was asked in the midst of a large number of civilians and Deputy Collectors by the Governor to state whether he had said that all his acts were so or but a few of them. Receiving a reply in the affirmative the Governor said that he would hear what he had to say the next day. A large assembly was collected and R. Ragunatha Rao was sent for to make his statement. He said that the Governor's rules about the Inam Settlement were not just, but tyrannical. A discussion followed. At its close the Governor remarked that the rules would be laid down exactly what R. Ragunatha Rao thought were legal just and fair. He submitted particulars of cases in which he had considered the acts of the Governor were not just. The Governor stopped him saying that a large crowd of ryots was waiting to see him and that he wanted R. Ragunatha Rao to be the interpreter.

These incidents raised R. Ragunatha Rao in the opinion of the Governor and he served notice on the local authorities to call on R. Ragunatha Rao's house and asked them to be with him while touring in the District. At an interview at Madras Sir Charles told him that while land-owners had been perfectly satisfied with R. Ragunatha Rao's awards. Government paid for the lands much smaller sum than what had been paid by other officers in other Districts on less valuable lands. The Governor was therefore very much pleased with him and asked him to write out a scheme for the permanent settlement of the Tanjore District in consultation with the Collector. The Governor was so

much pleased with R. Ragunatha Rao that he was prepared to grant anything that R. Ragunatha Rao wanted. He asked a transfer to the Judicial Department, as it had less backbiting; the Governor said that a good Revenue Officer is a rare thing and it would be a pity to transfer him to the Judicial Department. R. Ragunatha Rao retreated his request. He was at once promoted in the Revenue Department. The Governor asked him as a personal favour to go to him at Kurnool and acquire lands for the *Sookasala* scheme. Put in that way, he cannot but assent to it. He wrote a small pamphlet on the introduction of the permanent settlement in Tanjore without the co-operation of the Collector and submitted the same to the Governor. Before R. Ragunatha Rao started for Kurnool, Sir Charles was recalled and Sir Henry Ward succeeded him. The pamphlet reached the former too late but he took it with him, showed it to his successor in Ceylon. On R. Ragunatha Rao's way to Kurnool he visited Madras and paid his respects to Sir Henry Ward. He told him that he intended to utilize R. Ragunatha Rao in his scheme of the improvement of the Revenue Department. Mr. Boardilian, the then Revenue Secretary explaining that the Kurnool work was such that the late Governor had said that R. Ragunatha Rao should do the work himself. Sir Henny Ward died soon after. R. Ragunatha worked in Kurnool not only as the Special Officer for acquiring lands for the Kurnool Canal, but as Revenue and Magisterial Officer of the District.

Messrs. Minchin and Banbary treated him with remarkable kindness. He liked Kurnool people and they liked him. He fell ill; took leave and returned to Tanjore.

He worked afterwards in Trichinopoly.

Where people like him even to-day. He was made the Treasury Deputy Collector of Coimbatore. Lord Napier ins-

pected the improvements effected by him in Trichinopoly and was pleased with them. A defalcation having occurred in the Madras Deputy Collectorate, R. Ragunatha Rao was transferred to Madras. Here also he was popular. While at Madras he became acquainted with several Christian Missionaries. They had kindly feelings towards him. He regularly preached in the premises of the school of the London Mission. Since that time he has continued preaching religion all over the country. He preached in several Christian Churches. Kurnool Mohamaddans called him, a musalman. In 1873 he travelled through the countries in the North so far as Delhi and became acquainted with the Maharajah of Holkar whom he met at Poona. In 1875 the Maharajah asked the Government of India to lend his services to the Indore state to act as a settlement Commissioner under Sir T. Madhava Rao. Soon after his services being required at Baroda, R. Ragunatha Rao was asked by the Maharajah to succeed Sir T. Madhava Rao. While he was the Dewan of Indore in 1875 the Prince of Wales came to Indore and decorated him with the Prince of Wales Medal.

He drafted and got enacted the Codes of Civil Procedure and of Criminal Procedure and the Penal Code on the basis of the *Hindu Shaster* and of the British Indian Codes. These codes have become the law of the land. He attempted to write a code of substantive law but was not able to complete it. These codes were forwarded to the British Indian Government which do not appear to have found fault with them. He is still remembered by the people and the rulers of Central India with respect. In 1877 at the Delhi Durbar he was decorated with the Delhi Durbar Medal and was made a Dewan Bahadur. He left Indore and took up the Acting Sheristadar's place at the Board of Revenue and on the permanent officer resuming his office, R. Ragunatha Rao reverted to

his permanent post as the Deputy Collector of Madras. In 1886 his services were again lent to Indore State but he remained there for a short time, returned to Madras and retired from the British Service on the highest pension allowed to an uncovenanted officer. Since his retirement he was working for the amelioration of his country men religiously, socially and politically. He was the first man who thought of a Political Association for the whole of India which resulted in the formation of the Indian National Congress. He inaugurated the

National Social Conference with the aid of the late Justice Ranade who thought at first that it was an impossible task. He founded an Association for propagating the knowledge of the laws on Hindu Marriage. He wrote several works in several languages on religion. He wrote commentaries on the Bhagavat Gita and Bhagavat, and on portions of Rig-Veda. He founded peoples association in Tanjore and constantly represented popular views on political subjects in public prints.

THE EDUCATIONAL VALUE OF JOURNALISM

THE second function of journalism is the education of the public. This function is confined to periodical publications as news-function is mainly confined to dailies. The news-function attempts to publish news as they occur while the educative function publishes literature on current events seasoned with facts and figures, ancient and modern, and local and contemporary. The former appeals to the emotional and sensitive nature of man while the educative function of journalism, if periodical literature may be termed journalism, appeals to his ratiocinative faculty. That is why very often the lay reader is eager to look into a daily punctually while the periodical literature which contains weightier thought is neglected. The one pleases him with little or no effort or strain while the other demands his serious moods and deep attention. Perhaps in order to save mental trouble and for various other reasons, the scope of the periodical literature is becoming narrower. If the lay reader is not influenced by the so-called current literature, it is because he is a lay reader who will go in for minor and easy news. If the majority of readers find pleasure in reading sensational novels in preference to Lord Morley's *Compromise* or Disraeli's *Curiosities in Literature*, it is because of the stimulating value of the former or the

ponderosity of the latter. The neglect of the former perhaps may not at all be suggested but appeals to the acceptance of the latter in more quantities is conducive to progress. In an organic whole each part is necessary to its general well-being but the growth of a particular part only points out to the pathological rottenness of that part. The evolution of journalism, from news-gathering to education and from education to criticism is gradual yet logical. To allow one function to predominate over the other or to completely neglect the third, only reveals the defective organisation. It is the educative function of journalism that has made the man of the twentieth century what he is, a cosmopolitan, a humanitarian, a scientist, literaturer and a rationalist.

The education afforded by periodical literature differs from that of the schools and colleges vastly. If there should be no difference between the two, perhaps the educational aspect of journalism is an anomaly. The school education trains the faculties of the youth while the journalistic education trains him in life. The former initiates him in the three Rs while the latter initiates him into the mysteries of human nature as applied to his practical living. The former is academical, teaching the boy history, geography and

science which are as old as Adam but the latter teaches him current affairs seasoned with the lore that he may have mastered in schools and colleges in conjunction with the practical experience that he has gained in the work-a-day world. The former teaches the pupil under the threat of cane and punishment, while the latter teaches him playfully, at leisure, with attractive illustrations, high themes in a nut-shell, and in original and practical manner. The former education ends where the education of the latter begins. In school education the pupil has to deal with books, teachers, fellow-mates and school-rooms, while in journalistic education he is to face harder facts, wider audience and with more uncertain success. In the former he is trained to life which is to be, while in the latter he actually begins life that is.

Many an author through the medium of periodicals has succeeded in educating the public in crucial moments. The great problems which have been solved or remain to be solved were or are yet themes for periodicals to discuss. The domain of science or philosophy or literature is being widened every minute and out of the tangled meshes of doubt and ignorance, the stirring truth is let out. There is record of the periodical literature which gave shelter to the Synthetic Philosophy of Mr. Herbert Spencer or allowed the biological and physiological view of Mr. Huxley to be expressed in the current periodical of his day. The literary masterpieces of Dickens or Thackeray, Lamb or Hazlitt, the philosophical disquisitions of Mill or Hamilton are yet—some of them—the creations of periodicals. The world, by the thought so conserved, is made more rational, more manly and better fitted to day. The newspapers of those days are not remembered to-day but only those having permanent and educative value. Perhaps it is the way with people that what is permanent is neglected at that moment, the impermanent and sensational

engaging their full attention. It is the permanent literature that saves the nation, saves it from ignorance, and lasts as the basis for the future construction of its edifice. It is the irony of fate, that it is that permanent literature that is relegated to the back-ground.

It is the periodical literature which has saved penniless authors from oblivion. Through the help of the *Fortnightly*, *Westminster*, the *Contemporary*, *Pall Mall*, the *Nineteenth Century* and a host more, the fame and fortune of many writers are made. Through these periodicals and similar others in Europe and America the world of thought is sustained to its common standard with more or less common scope and method. It may be said with truth that the periodical literature of one age is the systematised and specialised back-lore of the next. The latest ideas and newest arrangements, through the periodicals are published to the benefit of the world. Revolutions are effected without a drop of blood, changes in governments are made with least physical force or mutiny, the bonds of religion and social drawbacks are removed with silent writing and speechless fight. A deeper impression is made and a brilliant paint is cast over the thinking world by the activity of the periodical literature and the thinking world in their turn only intensify the same atmosphere by adding more of their own thoughts in combination with the previous thoughts in which they were immersed. By the periodical literature, the world is thus kept open, fresh, changing, and for the better, if it be so. The last point making the periodical literature all the more valuable is that its service is becoming more impressive, less indefinite, of wider application and less cost. The periodicals alone have contributed to the truth of the famous saying 'there is nothing new under the sun'. It is because everything from everywhere is hauled up before the public by the periodicals of the world.

Again the periodicals have stood between

the success and failure of a publisher, as it did with the author. The periodical is the thermometer feeling the pulse of the public over a new publication of an author. The publisher measures the popularity of an author through the columns of a periodical and is assured of the probable success or failure attending in the venturesome publication of the new author. The origin for the coming into being of so many successful publishers of the present day, arises out of the first assurance given by a periodical of an author's work; the large fortune made by book publishers has something to acknowledge to the aid rendered and confidence inspired by the periodical literature of the day. It is another matter if we say that even the original publications of successful publishers owe their success to periodicals proclaiming the intrinsic worth of the publication in question, to the four corners of the world.

The circumstance under which a periodical comes into being is for propagating an idea. The conflicting creeds of political and social parties possess the souls of men and their conviction in the cause they espouse grows so strong that it bursts forth into open expression in the shape of periodicals undertaking the propagandist work in the spirit of moral duty and with a mood of sympathy and pity. There are many associations formed to propagate such pet ideas of theirs, social, political, literary or religious, under the support of a body.

There are hundreds of peace-associations, thousands of brotherhood societies and ten-thousands of political and social bodies, each society or body having a periodical as its organ to disseminate the saving doctrines of that body. There are found also periodicals for special subjects to readers who are interested in a particular subject. For instance, there are musical journals, scientific, medical, architectural, engineering and similar other journals of special value appealing to a limited audience,

There are also periodicals of general value satisfying the general reader with information on all subjects of current happenings. Whatever takes place in the world in a special branch of knowledge, say, literature or science, the periodical is bound to supply to the reader the information regarding such matters. There may be researches, new publications, criticisms, on the subject, all must be distilled down, be they from whatever corner, to the information of the reader. If each branch of knowledge with thousands of devotees and periodicals, is served with such minute scrutiny, there may remain no branch of knowledge in the background and surely the world in general progresses and progresses with enormous speed; its course and speed may be changed and controlled with a purpose. The world turns round and round on the hinges of modern periodicals. While it turns there is least friction where the public have been raised to the keen sense of appreciation of the service of periodical literature; there is dullness or indifference where we have not realized its full value; there we hear the grating noise as the rusty wheels turn on.

One feature of modern journalism is that sensationalism is present even in periodicals. It is yet restricted to certain class of journals, say in periodicals of fiction. Such journals, if to be condemned, deserve condemnation along with sensational and immoral novels.

The educative value of journalism extends far and wide in time and space and serve to instruct the reader in his onward course of progress, in social, religious, literary and political matters. It equalises the civilization of various countries. Through the medium of periodicals the inequalities of light and culture find their level as liquids do. The educative aspect of journalism is and has been so important to world's progress that it speaks for itself.

W. TIMOTHY

SHOULD THE OCCIDENT SEND MISSIONARIES TO THE ORIENT

WHILE there is an increasing interest in the question of the desirability of sending Christian Missionaries to the Orient, it may be well to inquire into the causes which lead to the establishment of these Foreign Missions. Our paramount motive lies in the supposed superiority of our religion over that of the country to which these missionaries are sent.

In this day it is only the person of mediocre knowledge who claims that his religion is superior to all others. Among us, a man of otherwise high intelligence is often tinged with an exclusive knowledge of and association with, his own sect.

The third commandment of the Druzes of Mount Lebanon, who have probably preserved in their primitive form, the teachings of early Christianity, is, "Toleration: right given to all men and women to freely express their opinions on all religious matters, and make the latter subservient to reason."

Gautama Buddha, born in India, filled with the conviction that he could ameliorate the condition of the Indians, and inspired with the belief that he was called to give to his people their moral and spiritual code, was filled with that conviction and inspired with that belief, because he knew the needs of his own people. So Jesus Christ, born in Judea, knew the peculiar needs of the Jews. Each saw in the useless ecclesiastical ceremonials of his country, an outward show of piety, and inward hypocrisy; each sought to alleviate the social condition of mankind; each was dissatisfied with the prevalent dogmatism, the intolerance, and the hypocrisy of the priesthood. Buddha cast aside the traditional laws and rules of the Brahmans, Jesus warred against the hypocritical Pharisees and the proud Sadducees.

Understanding and warred against the social and spiritual condition of his country, each became the founder of a new religion. Buddha, an Indian, could not have founded a religion in Judea; nor could Christ, a Jew, have founded a religion in India. Each was a prophet to his own people.

There are striking analogies between the dogmatic religions of the Occident and of the Orient. The dogma of the immaculate conception, called by the Romanists a Mystery, is not at all peculiar to the Christian religion. We are told that there is a similar tradition in Buddhism. Of his own free will Buddha descended from Heaven into his mother's womb, and he had no earthly father. Upon birth he immediately took three steps, and proclaimed his future greatness in a voice of thunder. Imitative as the Christian religion was, the early writers were not hardly enough to copy this post-natal precocity, for their Western audience was not as credulous as that of the East. Besides for Messiahs, immaculate conception has been claimed for less exalted persons. Romulus and Plato were, it is said, immaculately conceived; and Apollo made the announcement concerning Periktione to Ariston, her husband, as the Angel did to Joseph concerning Mary. In fact, when one's parentage was not known, it seemed a common thing to say he was born of the Gods.

Siddhartha Gautama, the Buddha, according to legends which have assumed larger proportions in the north (Tibet, Nepal and China), than in the South (Burma, Siam and Ceylon), like Christ, is attributed with the performance of many miracles.

As for their teachings, the moral code of Buddha is one of the most perfect the world

has ever known. Our prejudices, and ignorance of other codes, lead us to prefer that of Christ, which is peculiarly adopted to Western conditions.

The doctrines of Manu (*Manu*, Book VI, Sloka 92), and of Buddha (Pratimoksha Sutra), harmonise with Christianity; indeed, being anterior, we might well claim it was Christ who imitated. The Golden Rule had its birth in India.

Both Christ and Buddha taught an ultra-mundane existence. Buddha taught the theory of a series of reincarnations, and ultimate union in Nirvana,—not nihilism, or unidentical absorption, but a union with Nirvana with preserved individuality. If all material elements were eliminated in the first incarnation, by means of spiritual contemplation, if the spirit had completely subjected and controlled desire of sensual and sensuous delights, the period of probation was passed, no other incarnation was necessary, and the spirit was at once united with Nirvana.

Now Jesus plainly said "Elias is indeed come" (Matt. 9: 13). In Matthew 11: 14, Christ says: "And if ye will receive it, this is Elias, which was for to come;" and in Matthew 17, 12; "But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the son of man suffer of them." This verse shows clearly that Jesus did not consider himself an incarnation of Elias, but that he considered that the spirit of Elias lived in John the Baptist, the forerunner of Christ. This is plainly not the belief of John himself, for in St. John 1: 21, we read: "And they asked him: What then? Art thou Elias? And he said, I am not. Art thou that prophet? And he answered, No." However, the passage confirms the theory of Christ's belief in reincarnation. And again Christ says: "I will come again." He, therefore, believed in his own reincarnation, either in His own or another form, probably the former.

All religion is an evolution, Christ had Gautama Buddha and Moses as predecessors. Christianity is a continuation of the law, of which Moses laid down negative rules: *Thou shalt not*, and Christ laid down positive rules: *Love your enemies, do good to them, etc.* The sayings of Christ are in the spirit of Pythagoras, often adopted *verbatim*, his code of ethics is purely Buddhistic, his actions and manners Essenean, and his "mystical mode of expression, his parables, and his ways, those of the initiate, whether Grecian, Chaldean, or Magian, for the 'Perfect', who spoke the hidden wisdom, were of the same school of archaic learning the world over."

We are indebted to all who come before us. Plato acknowledged the derivation of his best philosophical doctrines from Pythagoras, he himself but reducing them to systematic order, and occasionally mingling with them, speculations of his own.

There are many minor points of similarity in the lives of these prophets, who desired, not to found a new religion, but to reform the existing one, by eliminating its element of dogmatic theology, and useless ceremonial. Each taught his teachers: Buddha was a mendicant, Jesus lived a community life with his disciples, upon the money collected from the people, and guarded by the treasurer, Judas; and on the hospitality of those who would furnish the evening meal and the night's entertainment. Buddha scattered his disciples to preach in diverse places, but they all met and lived together during the rainy season, in the garden of Veluvana, or at some *viharas* in a palm or bamboo grove, which had been given to the Sangha or Society; each follower virtually agreed to obedience, chastity and poverty, for Christ said: "Keep my commandments," and his disciples left their homes and families and followed Him; the wise men or Magi were said to worship each, at his birth; but these are minor considerations.

We are concerned with the vital question : the birth, the quality of life, the death, and the teaching concerning this world, and the world to come. Only one writer has been found to claim that Buddha was crucified, like Christ. He died in his bed, under the Sal trees, by the river Hiranyavati. But what matters the birth or the death ? It is really the life that counts. After all, it is the personality that attracts, and what stands out in our religion, is the personality of Christ, sublime in the simplicity. Buddha too, after his awakening, lived a life of absolute purity.

We have had presented to us so many points of similitude between Christianity and other religions, that we are fain to believe it was merely the chance of locality and heredity that made us Christians. With no previous religious training, given the consideration of all doctrines, which one would a person who had spent his whole life in travel select ?

It is probable that His dramatic death was what led to the deification of Christ,—the claim that he voluntarily sacrificed his life for the sake of mankind ensconced in the dogma of the atonement. A westerner once attempted to impress the Hindus of Benares with the greatness of Christ's sacrifice in giving His life for us, but was met with scornful smiles. Death, even voluntary death on a cross, was not to them so sublime ; it would even have passed unnoticed in a country where "men in the prime of life throw themselves under the car of Jugganath to be crushed to death by the idol they believed in ; where a plaintiff who cannot get redress starves himself to death

at the door of his judge : where the philosopher who thinks he has learned all which this world can teach him, quietly steps into the Ganges, in order to arrive at the other shore of existence; where religious fanatics set themselves dying by inches, in penances lasting for years ; where the most fearful macerations are self-inflicted by fakirs ; where young and delicate widows, in a spirit of bravado against the Government, as much as out of religious fanaticism, mount the funeral pile with a smile on their face." Western peoples fear death, Eastern ones meet it with joy ; and people even as far West as Russia, meet it with a stolid calm. With us, it was the pathos of the drama on Calvary, the making of our religion an atonement for the Jewish religion, to which it was tacked, that fixed its permanency.

We have taken and maintained our own religious attitude because we are not familiar with Eastern conditions. Leafcadio Hearn knew them in Japan, where a soldier would commit suicide because he was not called to the front ; he knew that *there* "crime was apparently unknown," and the religious spirit produced "courtesy, kindness to animals, absence of family quarrels, peace between classes, loyalty to government." As Poultney Bigelow wrote in a recent magazine article,— "We Christians who dare not tramp the slums of our own cities for fear of criminals, send missionaries to Japan where human intercourse is the interchange of smiles and sweet scented flowers."

MRS. JOHN STOVER ARNDT

THE MANGO CULTURE

BOTANY

THE genus *Mangifera* (from "mango," Hindu name for the fruit, and "ferro," to bear) to which the mango belongs,

contains, according to Engler and Prantl, twenty-seven species. The Index Kewensis enumerates thirty-seven species, all except two (*M. africana* Oliver, a native of West Africa,

and *M. laxiflora*, of the Island of Mauritius) being indigenous to India and Malaysia.

The family *Anacardiaceæ* in which the genus *Mangifera* is included, contains several trees of economic value, of which may be mentioned the cashew (*Anacardium occidentale* L.), the pistache (*Pistacia vera* L.), the quebracho (*Loxopterygium lorentzii*), valuable for its timber and as a source of tannin, and the genus *Spondias*, of which several species are cultivated for their fruits.

Besides the mango, the genus *Mangifera* contains several other species—*M. casia* Jack., *M. fatida* Lour., *M. oppositifolia* Roxb., whose fruits are relished by the natives in the countries in which they grow. The most valued of these is *M. fatida*, a native of Cochin China, producing large fruits having a very offensive odor, resembling that of the durian.

The mango (*Mangifera indica* L.), is an evergreen tree that in cultivation varies in height from a tall shrub to a tree 15 to 20 meters high, with a trunk that sometimes is 1.5 meters or more in diameter. Very large trees exist in India; Woodrow mentions a mango tree that measured "seventeen feet in circumference four feet from the ground." The leaves are alternate, stalked, linear-lanceolate, entire, coriaceous, 13 to 30 centimeters long, which bruised when they are young and tender, emit an aromatic odor which varies considerably in the different types and varieties. The small, reddish-white, yellowish, or greenish polygamous flowers are borne on pubescent terminal panicles from 15 to 40 centimeters long. The small racemes that make up the terminal panicle are in some instances subtended by small leaves. As many as 2,100 flowers are said to develop on one panicle. Comparatively few flowers are perfect, the staminate strongly preponderating. The color, size, and odor of the flowers, the size of the panicle, and the proportion of perfect to staminate flowers, vary in the dif-

ferent races and varieties. The sepals are five, oblong, concave; the five lanceolate petals are inserted at the base of tumid disk; the fertile stamens are one with four staminodia; the ovary is one-celled, the style filiform. The fruit is obliquely reniform, and exceedingly variable in form and size, from not larger than a small plum up to a weight of over 2,710 grams, and also differing widely as to the prevalence of fiber in the meat. The skin is green, yellowish or red, in many shades according to the race or variety, and is usually dotted with numerous lenticels. The stigmatic area may be even or form a more or less prominent "nak," located near the beak or well along on the ventral side. The seed is reniform, and usually contains from one to six embryos, while as many as thirty are sometimes found in one seed.

THE MANGO IN THE PHILIPPINES

INTRODUCTION

The early navigators who discovered the Philippines do not refer to the mango. It is true that Pigafetta, who accompanied Magalhaes, mentions very few fruits from any of the countries he saw on the voyage during which he visited the Philippines, still his silence in regard to the mango cannot be regarded otherwise than as significant, considering that he visited the Islands in March and April, probably leaving the first days of May, during which time the early mangos must have been in season, had the mango existed here. Still more so is the fact that it is not referred to by Antonio de Morga in "Islas Filipinas," a work published in 1609, republished with annotations by J. Rizal in 1890 while he mentions such fruits as the banana—of which he speaks of twelve varieties—the orange, citron, lemon, papaya, guava, custardapple, tamarind, jak, mabolo, santol and pilinut. The probability that the mango was not yet introduced into the Philippines until after 1600 is strengthened by the fact

that de Morga, who lived in the Archipelago for a number of years, speaks of "paos," a small, green fruit, like a nut, that is eaten as a pickle and has a good taste when well prepared. This is evidently the fruit of a native species of *Mangifera*, of which there are at least two. We cannot but conclude from this, considering his description of the fruit, the absence of all reference to the quality of the fruit "paos" in its natural state and that he was not even familiar with the word mango, that the mango was in his time still unknown in the Philippines. Mercado, who was born in 1648, prepared a manuscript, probably between 1680 and 1690, on Philippine plants entitled, "Libro de Medicinas de Esta Tierra," that was published in 1880 in Blanco's "Flora Filipinas," Volume IV. A fruit called "paho" is here referred to as being preserved with salt, oil, vinegar etc., but there is no description of the fruit to indicate the species; Mercado says that "they are called mangos by the Portuguese." This seems to be the first time the word mango is used in Philippine botanical literature and then only in an explanatory sense. It would seem certain that this fruit was one of the native species of *Mangifera* were it not for his remark relative to their "famous taste" on ripening, and if this fruit is the mango, the reference to it indicates that, a newly introduced fruit, it was still compared with the native wild paho and prepared in a similar manner. This theory would seem to be substantiated by the statement of Dr. Gemelli Careri, who visited the Philippines in 1697, who says: "There are also mangos from Siam—brought out of late years." Dampier, who visited the Philippines in 1687, says: "The mangos here grow as big as apple trees—the fruit is as a small peach, but long and smaller toward the top. It is of a yellow color when ripe, very juicy, and of a pleasant smell and delicate taste." It is true that Dampier says that the mango grew wild in

the larger islands, but not being a naturalist it is probable that he confused the mango with one of the native species of *Mangifera*, which in habit and foliage much resembles the mango. Delgado, who finished this work in 1751, speaks of the introduction of the mango from Macao, but fails to mention a date even tentatively. G. J. Camello, who came to the Islands in 1688, prepared a manuscript on the plants of the Philippines that was printed as an appendix in Ray's "Historia Plantarum," Volume III, published in 1704. Camello, in this work names six varieties of mangos, appending short descriptions thereof, none of which are known to-day and which were probably invented by him for the occasion. He speaks of several other fruits in the same connection, some of which are probably native species of *Mangifera*. No reference is made to the probable time of the introduction of the mango.

From the above data it may be concluded that the mango was introduced not later than about 1675 nor earlier than about 1600, and probably between the latter date and 1650.

At present, notwithstanding the great natural advantages to the fruit culturist, the mango industry in the Philippines can scarcely even be said to be in its infancy. The trees nearly always are planted on the edges of the rice fields and where other crops can not be cultivated. Notwithstanding this neglect, the mango thrives everywhere, as witness the many enormous trees 1.5 meters or more in diameter and exceeding 18 meters in height and from which in some years large crops of fruits are gathered. Still these trees produce only a small tithe of fruit compared to their normal bearing capacity. This is due partly to insect enemies which periodically appear in great swarms and destroy the bloom, and to some extent, the fruit; and it is probably partly caused by neglect, but by far the greatest reason for the sterility of the trees is believed to be the fact

that all the trees are seedlings. A census taken in the summer of 1911 in a mango orchard in Muntinlupa, Rizal showed that only 8 per cent. of the trees bore a heavy crop of fruit, 15 per cent. bore moderately, 28 per cent. had a poor crop and 49 per cent. of the trees were unproductive. Only 23 per cent. or less than one-fourth of the trees yielded a satisfactory return. It should be stated that these trees had suffered but little from insect attacks at the time of blooming. Judging from the observations made in other mango producing districts, similar conditions prevail there. This tendency to sterility is not peculiar to the mango, but extends to many fruits. Some

years ago a similar census was taken of seedling avocados in Florida and it was found that 3 per cent. of the trees in the orchard produced 33 per cent. of the fruit, 8 per cent. of the trees yielded 66 per cent., 20 per cent. of the trees produced more than 12 fruits each, and 43 per cent. of the trees were sterile. This fact is likewise well recognized in the fruits grown in the temperate zone, and for this, coupled with other reasons, these fruits are always propagated vegetatively, by budding, grafting, or as cuttings. The advantages derived from the budding and grafting of the mango are further discussed under separate section on propagation.

PHILIPPINE.

P. J. WESTER

SARAWAK—BORNEO

THE territory of Sarawak comprises an area of about 50,000 square miles with a population of about 600,000 composed of various races, of which more than half are Dyaks, the wild men or head-hunters of Borneo. It is situated on the northwest coast of island of Borneo; is intersected by many rivers navigable for a considerable distance inland and commands 400 miles of coast line.

Sarawak seems to have first become known through Brunei traders, who were carrying a piece of antimony to Singapore, where the ore fell into the hands of some Englishmen. This resulted in the opening of trade relations between Sarawak and the British Settlement. British trade was expanding but was hampered by the pirates. These pirates were protected by the Sultan of Brunei. A young Englishman, hearing of the troubles was led to visit the Sultan, or rather the lottoral under his foul government. At Sarawak, Sir [then Mister] James Brooke found the natives in open rebellion against their normal but important ruler Muda Hassim, the only humane

man in the country, who was afterwards treacherously murdered by his lord, the Sultan of Brunei.

Sir James Brooke negotiated a peace between Sarawak and the natives, obtained cession of part of the country, and so became Rajah himself, and such a Rajah as the world has never seen before. Sir James found the Dyaks oppressed and ground down by the most cruel tyranny. They were cheated by Malay traders, and robbed by Malay chiefs. Their wives and children were often captured and sold into slavery, and hostile tribes purchased permission from the cruel rulers to plunder, enslave and murder them. Anything like justice or redress for these injuries was utterly unattainable. From the time Sir James Brooke obtained possession of the country, all this was stopped.

But while the pirates, Malay, Lanun, Bajua, or others could be and were dispersed, and their incursions stopped. There were other tribes on the rivers and far inland whose expeditions, aptly described as head-hunting,

had to be prevented. They were called Sea Dyaks and Kayans—the former a brave set of robbers, the latter a robbing set of blusterers. There was no security in the neighbourhood of these tribes, nor was there always security away from them. It was the work of the present Rajah, His Highness Sir Charles Johnson Brooke, G. C. M. G., born June 1829, a maternal nephew of Sir James, who succeeded him in the year 1868 to continue the final suppression of these disastrous raids.

The present Rajah married Margaret de Windt an elder sister of Henry de Windt the famous traveller in 1869. His heir, the Rajah Muda, Charles Vyner Brooke, is administering the government during the Rajah H. H. Sir Charles J. Brook's absence in Europe, which he deemed necessary for his present state of health and age.

The government of Sarawak is an absolute monarchy. His Highness the Rajah is assisted by a Council of six, composed of two chief European residents and four natives, nominated by himself from the leading natives of the districts. Besides this supreme Council there is a general Council of about fifty, in which the leading European and native residents of the various districts have seats. This council meets once every three years, or oftener if required.

Sarawak is divided for administrative purposes into eight districts, corresponding to the number of principal river basins of the country. There are three chief districts presided over by European officers, who have power to call upon the natives for military service. In each district the European officers, are assisted by native officers, who administer justice among the diverse races living in Sarawak. The law of the country is that of common sense, based on English law, with due consideration given to native and Musselman customs.

Kuching, the capital, is situated on the

Sarawak river, about 23 miles inland, lat. $1^{\circ} 32' N.$; long. $110^{\circ} 28' E.$ [approx.]

Though situated so many miles inland, yet the climate is extremely healthy and picturesque, surrounded by mountains and hills of moderate heights. It's a boon to naturalists and holiday-makers, especially to those coming on short excursions.

Others of the principal cities are: Bintulu, Kabong, Muka, Matu, Oya, Rejang Village, [Billian timber works,] Simunjan, Government coal mines,] Sarihas, Tatau, Simanggang, Claude Town, Limbang, Trusan.

Sarawak can boast of being the largest Sago producing country in the world; thousands of tons are annually exported to Singapore. Other exports are: Sago Flour, Pepper, Gambier, Rattans, Gold, Gutta-Percha, India-Rubber, Gum Resin, Illipenuts, Betelnuts, Beeswax, Edible Bird's Nests, Copra, Gutta-Jelotong, the latter crude rubber contains a lot of moisture and resin and is largely exported to Singapore. An American company has erected a huge plant at the mouth of the Sarawak river and has also obtained a monopoly from the Sarawak Government to refine the rubber [Jelotong.] The place has been named Goebilt after the famous American financiers. Goellet and Vanderbilt, who both had interests in the concern.

The mines of the country are worked by the The Borneo Company Ltd., the first European establishment at Sarawak, who also obtained a monopoly.

Oil was reported to have been found in the north, and an European Syndicate have started on the boring process and also prospecting the surrounding locality. The rubber boom has lately turned the inhabitants into a state of mania, especially the Chinese and Malay population; every small piece of land or holding available has been planted with Para Rubber. Millions of plants and tons of rubber seeds were imported annually from

the Straits Settlements, and handsome profits were realized by the exporting agents.

The chief imports are Rice, Sugar, Salt and manufactured articles. Mails, two steamers, with a 1,000 tons each gross tonnage run between Sarawak and Singapore weekly leaving the former port every Tuesday and four steamers take the coast towns.

Episcopal: Church of England, Methodist Episcopal Mission and R. C. Mission.

Merchants: The Borneo Co., Ltd., and The Kuching Trading Company, Ltd.

Chinese Chamber of Commerce: weekly meetings are held at which matters relating to trade and duty are discussed.

The Borneo Company, Ltd., and a European company recently organized are exploiting the planting of rubber and the Sarawak Government also owns a Rubber Plantation at Segu, about 22 miles from Kuching. Para Rubbur trees have also been planted in the Public Garden, and along all the public roads to Kuchings.

Sports: Sports are held annually in Kuching when nearly all the European officers from the outstations and a lot of native chiefs come to town.

Boat races participated in by the natives in their long, narrow boats, holding as many as fifty people, are held on New Year's day.

Tuba fishing is held in February or March at the mouth of the Serei River where a large

number of Europeans and natives with their families assemble in all description of boats to take part in the occasion. The Tuba is a kind of root provided by the government, which after being mashed is thrown into the water and causes the fish to be stupified by the poisonous extract of the root that floats on the surface of the water. Then comes the time for the sport of spearing and netting them. Some very large fish of from five to six hundred pounds weight and myriads of tiny ones are caught in this way.

Horse races take place in July, also attended by a large number of Europeans and natives. Griffins are imported from Singapore by subscribers for this purpose. Shanties and sheds of all description are put along the race course by natives for their families to witness the occasion, who come there and spend a few days and nights before and after the races. The natives are so keen on the Tuba fishing and horse races that they will spend their last penny and even go into debt in order not to miss the fun.

The month of July may be considered the gayest of the year in Kuching during which there are the Horse Races, followed by a Ball given by the manager of the Borneo Company Ltd., a Fancy Dress Ball, Land Sports, Cricket or Football Match, and the holidays are closed by a Grand Ball at the "Astana" or Palace of His Highness the Rajah.

HA BUEY HON

AN INTRODUCTION TO THE SPEECHES OF LORD ERSKINE

IV.—FROM THE SPEECH ON THE STATE OF THE NATION.

January 12, 1784.

The question is whether this country is to be governed by men whom the House of Commons could confide in or whether the

representatives of the people were to be the sport of any junks that might hope to rule over them by an unseen and inexplicable principle of Government utterly unknown to the constitution. The total removal of all the executive servants of the crown, while they

were in full possession of the confidence of the house and indeed without any visible or avowed cause than their enjoyment of that confidence and the appointment of others with no pretensions except that they enjoyed it not, appears to me a most alarming and portentous attack on public freedom. If the Right Hon'ble gentleman retains his opinions which are in direct contradiction to those repeatedly avowed by this House, he enters upon this office without the most distant prospect of serving the public. He brings on a struggle between the executive and legislative authority when they were harmoniously working together for common good. But whosoever stands upon secret influence against the confidence of this House will find that his abilities, however great they may be or may be fancied instead of being a support and a protection to him, will only be like the convulsions of a strong man in the agonies of disease which exhaust the vital spirit faster than the languishing of debility, and bring on death the sooner. Such in a few hours I trust will be the fate of the Right Honourable gentleman at the head of the present Government. Indeed, I never compare in my own mind his first appearance in this House, when under the banners of my right honourable friend he supported the genuine cause of Liberty, with his present melancholy ridiculous situation in it, but I am drawn into an involuntary parody of the scene of Hamlet and his mother in the closet :—

' Look here upon this picture and on this :

See what a grace was seated in his youth

His father's fire—the soul of Pitt himself

A tongue like his to soften or command ;

A station like the genius of England

New lighted on this top of freedom's hill ;

A combination and a form indeed

Where every god did seem to set his seal

To give his country earnest of a patriot.

———Look you now what follows ;

Dark secret influence, like a midw'd' ear

Blasting his public virtue ; has he eyes ?

Could he this bright assembly leave to please—

To batten on that bench.'

The right honourable gentleman may profit the less by these observations from believing that I seek them and that I have pleasure in making them. If he thinks so, let me assure him upon my honour that he is mistaken—so very much mistaken, that the inconveniences which the world suffers at this moment from the want of a settled Government are greatly heightened to my feelings from the reflection that they are caused by his misguided ambition. Our fathers were friends and I was taught from infancy to reverence the name of Pitt. This original predilection instead of being diminished, was greatly strengthened by a personal acquaintance with the right honourable gentleman himself which I was cultivating with pleasure when he was taken from his profession into a different scene. Let him not think me the less his friend or that I am the mean envier of his talents, if I suggest to him that they have been too much talked of and that both he and his country are now reaping the bitter fruits of the intemperate praises bestowed upon him. ' It is good ' says Solomon ' for a man to bear the yoke in his youth.' If the right honourable gentleman had attended to that maxim, he would have been contented, in a subordinate situation, to have assisted in carrying on the affairs of the nation, instead of declaring that none is fit for him but the highest and thus for a time at least, (the spirit of the House will take care that it is not long) disturbing and distracting the whole range of public affairs. How very different has been the progress of my right honourable friend who sits near me ! He was not hatched into a Prime Minister by the heat of his own ambition, but bearing the yoke in his youth, as it was good for him, passed through subordinate offices, matured his talents in long Oppositions and reached by the natural pro-

gress of his powerful mind, a superiority of political wisdom and comprehension which all sides in this House have long, with delight and satisfaction acknowledged.

* *

After the inconsistencies of the day, I am not surprised to hear the right honourable gentleman assert the India Bill to be the cause of his assuming the Government ; but I shall be surprised indeed if anybody believes him. No man of common sense—at least no man of common memory—sitting in this House will believe him, for all have heard him a hundred and a hundred times declare upon his determined purpose to destroy the late Government before the India Bill was thought of. He could not act with the *coalition* forsooth—not he ! because of the obnoxious principles of the noble lord in the blue ribbon—and yet he flies at the same moment into the arms of the pure and patriotic Lord Advocate as if he had been attached to him by magnetism. I suppose it may be owing to a sort of political methodism which operates by faith to the total exclusion of works, and by which the most obdurate sinner may be converted in a moment, without giving up any of the amusements of the flesh. It is, sir, an affront to human reason to say that it was inconsistent for the right honourable gentleman to act in concert with the noble lord in the blue ribbon—whilst he is content to sit in the Cabinet with Lord Gower the uniform supporter of that noble lord, and with Lord Thurlow who, if not instigator, was the zealous defender of the worst errors of the Administration by which America was lost to us—though perhaps the right honourable gentleman may say he has accommodated matters with these two lords that sinking offer differences, he may have their sure co-operation in his grand plan of parliamentary reform, on which he still declares that he rests his own reputation, and which he still maintains to be necessary for the salvation of

the state ! I should indeed admire the rigidity of that man's muscles who can withstand the childish impertinent inconsistencies in these political partialities and aversions—although melancholy is the reflection, that to such pretences the interests of this miserable devoted country are to be sacrificed.

V.—ON PITT'S INCONSISTENCIES

The right honourable gentleman not content with apostatising from the principles which he once professed has resisted them in a spirit and language of the loftiest pride and arrogance. In his humiliation and disgrace unfortunately this once mighty nation has also been humbled and disgraced. The cause of reform was to be, at all events, put down, and all who maintained it were to be stigmatised, persecuted and oppressed. Here is the clue to every measure of Government, from the hour of the right honourable gentleman's apostasy, to the present. But the insolence with which the hopeful changes of the rising world were denounced within these walls is an awful lesson to mankind. It has taught that there is an arm fighting against the oppressors of freedom, stronger than any arm of flesh and that the great progressions of the world, in spite of the confederacies of power, and the conspiracies of corruption, move on with a steady pace and arrive in the end at a happy and glorious consummation.

VI.—AGAINST THE NEW PENAL LAWS TO OPPOSE JACOBINISM

The question is whether the constitution is to be preserved by coercion or in its own spirit and by its own principles——whether you choose to create disaffection and enmity in the people or to conciliate them by the language of confidence and affection. Say to them frankly and sincerely 'there is your constitution handed down to you from your fathers created by their courage and preserved and improved from age to age by their wisdom and virtue.' It is now yours with all its

blessings and it depends upon your love and attachment for its support.' Instead of loading them with abuse and calumny, we ought to meet their complaints, to redress their grievances and by granting them a fair representation, remove the ground of their discontent.

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* *

Of the traitorous correspondence bill he said
It is urged that the circumstances of the time call for this extraordinary measure. I desire to know what are those circumstances which can justify lessening or endangering the freedom of the country. I know of nothing which has happened except that a false alarm has been propagated for the purpose of strengthening the hands of Government and weakening public liberty, and by this artifice ministers are to have unbounded confidence and their opponents are to be stigmatised by distrust and libelled by suspicions of treason and rebellion.

VII.—REGARDING SUFFERINGS OF TROOPS DURING WAR

The life of a modern soldier is ill-represented by heroic fiction. War has means of destruction more formidable than the cannon and the sword. Of the thousands and ten thousands who perished in our late contests with France and Spain a very small part ever felt the stroke of an enemy; the rest languished in tents and ships, amidst damps and putrefaction—pale, torpid, spiritless and helpless—gasping and groaning, unpitied among men, made obdurate by long continuance of hopeless misery,—and were at last whelmed into pits or heaved into the ocean without notice, without remembrance. Thus in incommensurable encampments and unwholesome stations, where courage is useless and enterprise impracticable, fleets are silently dispeopled and armies sluggishly melt away.

VIII.—AGAINST THE EXTENSION OF THE TREASON LAWS

I cannot believe that His Majesty, convinced as he must necessarily be of the loyalty and attachment of his people, will ever give his approbation to a law which, under the pretext of providing for his safety, contains a gross unfounded libel on the character of his subjects. When it pleased God to remove from the sovereign the hand of affliction, what demonstrations of loyalty and affection appeared in the metropolis, as His Majesty passed to St. Paul's to give thanks for his deliverance! The nation appeared one great family rejoicing at the recovery of their common father. And notwithstanding all this tumult of congratulatory joy, notwithstanding that banquet of affection, on which it is the fortune of the present Monarch daily to regale, his Ministers would inspire him with jealousy and distrust. An alarm is sounded throughout the kingdom, and spies and informers echo back the cry. Whence the framers of this bill borrowed the enactment against expressing, publishing, uttering, or declaring any words or sentences to incite or stir up the people I cannot conceive. After this, a sigh or a groan may be construed into treason. I have in vain searched for it in the history of former tyrannies, and I can only suppose it to have been suggested by the description of the poet:—

‘In the vaulted roof

The tyrant sat, and through a secret channel
Collected every sound, heard each complaint
Of martyr'd virtue; kept a register
Of sighs and groans, by cruelty extorted.
Noted the honest language of the heart:
Then on the victims wreck'd his murderous rage
For yielding to the feelings of their nature’.

The annals of Britain do not furnish an instance in which the statute of Edward III, the *statutum benedictum*, as it is emphatically called, has not accomplished all that law can accomplish to protect the king and his Government; but the present bill wantonly

creates new and undefined treasons, disorganises the system of our jurisprudence and by sanctioning grievous and vexatious measures, will excite disaffection and engender discord.

IX.—ERSKINE'S OPINION ON VOLUNTEER SERVICE

If the term *volunteer* is supposed to be satisfied by the original spontaneousness of the enrolment leaving him afterwards indefinitely bound, then every enlisted soldier must equally be considered a volunteer and with the difference of receiving money and the local extent of service excepted, would be upon an equal footing both as to merit and independence. Such a doctrine appears to me to be equally unjust and impolitic—unjust because for the volunteer's engagement there is no consideration but the sense of honour and duty, the reward of which is sullied if the service does not continue to be voluntary,—impolitic because it is overlooking a motive of action infinitely more powerful than the force of any human authority, to take no account of that invincible sensibility in the mind of man for the opinion of his fellow-creature.

X.—A PORTION OF ERSKINE'S SPEECH ON THE SAME

If a man comes out under arms upon the occasion of the invasion, what is the duration to his engagement? The duration of his engagement is as long as the enemy continues in the country; but that continuance is not necessarily and at all events the same as the duration of the war. From the obstinacy of our enemies, or from a legitimate desire to retaliate upon them and to reduce their power within safe bounds, we may be obliged to carry on war with them long after, all danger of invasion—all apprehension of invasion—has ceased. Till then you may safely trust to that patriotism which has animated the whole population of

the country with the desire of fighting for her independence. If there are volunteer corps who wish to extend their service, and to carry arms till the conclusion of a general peace, let them be authorised hereafter to do so; but do not touch the right of resignation now enjoyed under the solemn judgment of the highest court in Westminster Hall.

XI.—ON ROMAN CATHOLIC EMANCIPATION

The particular situation in which I was placed in His Majesty's late councils as it regards the subject now under consideration and the many public references which have been made in various places to my offices and opinions respecting it, make it not unfit I hope, that I should seek the earliest opportunity consistently with the forms of the House, of explaining to your Lordships why I think the resolution deserves your support. My Lords, it has been the fashion to represent the introduction of the Bill which led to the dissolution of the late administration, as an extravagant act of political suicide—as a rash, useless and wanton proposition, dictated by no expediency and opposed by insurmountable obstacles, within the knowledge of those who introduced it. Nay, my Lords, charges much more serious have been made. It has been more than insinuated that to overcome these obstacles recourse was had to the most unworthy arts of deception. Nothing is more easy my Lords, for those who have an interest in such misrepresentations to invent and propagate them; but it is not so easy to obtain belief (except in the surprise of the moment) that persons of acknowledged skill and ability as statesmen, should suddenly conduct themselves so absurdly, or that distinguished and characteristic integrity should suddenly give place to dishonour and falsehood.

* * *

I believe that independently of the avowed cause, the fate of the late Ministry had been

settled by some secret advisers. We all know, my Lords, that in political life there are wheels within wheels, as many almost as in a silk-mill,—that the smallest, and apparently the most insignificant are sometimes from their situations the most operative and that some of them besides are sunk so deep in dirt, that it is very difficult to find their places, though one can very easily find their tracks and their effects. It is admitted that consistent with the coronation oath, Roman Catholics may be ensigns, lieutenants, captains, majors, and lieutenant-colonels in the army; but it is argued that they cannot rise to the rank of general officers without a violation of the king's solemn obligation to support the Protestant establishment of the church of England. What in the name of wonder can the church have to do with this distinction? Whether it was expedient, as a question of state, to open the army to the catholics at all, the thing is done. We are, therefore, confined only to the mysterious enigma of the perjury in carrying on their promotion to be officers on the staff. My Lords, as I was no party at all to the Bill, I cannot but feel a most natural anxiety to deliver myself from the possible imputation of such gross stupidity and folly as to have ever objected to it on that principle.

XII.—BILL TO PREVENT CRUELTY TO ANIMALS

I am now to propose to the humane consideration of the House a subject which has long occupied my attention, and which I own to your Lordships is very near my heart. It would be a painful and disgusting detail, if I were to endeavour to bring before you the almost innumerable instances of cruelty to animals which are daily occurring in this country and which unfortunately only gather strength by efforts of humanity in individuals to repress them without the aid of the law. These unmanly and disgusting out-

rages are most frequently perpetrated by the basest and most worthless—incapable for the most part of any reproach which can reach the mind and who know no more of the law than that it suffers them to indulge their savage disposition with impunity. Nothing is more notorious than that it is not only useless but dangerous to poor suffering animals for a humane man to reprove their oppressors or to threaten them with punishment. The general answer with the addition of bitter oaths and increased cruelty, is *what is that to you?*—If the offender be a servant he curses you and asks *if you are his master?* and if he be a master he tells you that *the animal is his own*. The validity of this most infamous and stupid defence arises from that defect in the law which I seek to remedy. Animals are considered as property only. To destroy or to abuse them, from malice to the proprietor or with an intention injurious to his interest in them, is criminal—but the animals themselves are without protection—the law regards them not—they have no RIGHTS. I am to ask your Lordships, in the name of God who gave to man his dominion over the lower world, to acknowledge and recognise that dominion to be a moral trust.

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* *

As to the tendency of barbarous sports of any description whatsoever, to nourish the national characteristic of manliness and courage—the only shadow of argument I ever heard on such occasions—all I can say is this—that from the mercenary battles of the lowest of beasts—human boxers—up to those of the highest and noblest that are tormented by man for his degrading pastime, I enter this public protest against such reasoning. I never knew a man remarkable for heroic bearing, whose very aspect was not lighted up by gentleness and humanity, nor a kill-and-eat-him countenance that did not cover the heart of a bully or a poltroon.

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* *

During the thirty years of my parliamentary life I have never till now proposed any alteration in the law. I possess no ostentatious wish to couple a statute with my name, and on the present occasion your Lordships will, I trust, give me credit for being actuated by a

better motive. I venture to say firmly to your Lordships that the Bill I now propose to you, if it shall receive the sanction of Parliament will not only be an honour to the country but an era in the history of the world.

T. B. KRISHNASWAMI

SALIMA

CHAPTER IV

OH! Heavens, let us turn our eyes to the Mahal of Zinnath. There was spread a beautiful soft bed of great value and oriental decoration. Zinnath, the Begum of beautiful form, was sitting by the side of the ruler of the world, Shah Jahan, the Badshah. Shah Jahan said, "girl, Zinnath, bring me one more cup of *sarbathi*. I am thirsty."

In the outer hall of the Mahal, were hung bright and costly lights which sent out various colors of the spectrum, under the rays of the sun. This produced a cooling effect on the retina. The sweet scent of the rose was floating in the air. On the golden bar of a nest in a corner was perched a green parrot with blinking eyes; in another corner was the bulbul busy with its prey.

The Badshah with heavy eyelids said, "Zinnath, my dear, please me with Veena or Satar. Let the melody of your fingers give me joy and peace. The day seems heavy."

Zinnath was of illustrious beauty. A little dark in color, but of beautiful structure was she; the beauty of her eyebrows and the delight of their turning was directed towards the Badshah. Behind her back was flowing the lock to the tail length of a black serpent and her smile graced her whole exquisite form that become ladies of high station. With soft smiles she sat by her Veena and screwed the pegs right and left to adjust harmony. She began on the Veena

and her countenance indicated a little depression; but when all was harmony and sweetness, her expression indicated glee and mirth. Her eyes bloomed again with life and her smiling lips adorned her gravity.

The Veena was exquisite and the air was charming, and every tune was harmonious and delightful. With the bangled tender left hand, she held the Veena and her beautiful right hand played on the strings. At each stroke resounded full and melodious notes that carried away the ears of the Badshah who said with joy, "Well what sweet sound! delightful air!" These appreciative remarks from the Badshah made Zinnath more eager to please him. She was much pleased herself. 'Only after a pretty long period the Badshah got himself out of the meshes of Salim.' This produced an impression in the mind of Zinnath, the Begum, that better days had commenced. The sweet melody of the Veena mixed with the music with her soul. Uncontrollable as was her joy, she burst forth into music with her sweet voice keeping accompaniment with the Veena. The sweet music was interrupted in the middle. When a maid with a letter in her hand stood in front of the Begum, Zinnath questioned "what news?" "This letter" said the maid, "is from Salim to His Majesty and the Begum has ordered me to fetch a reply." The intoxicating mixture and the sweet melody of Zinnath charmed Shah Jahan into half sleep, and he lay on his bed. With a stealthy glance

at the Badshah, Zinnath silently perused the letter. It contained as follows "Oh Emperor, this, your servant is guiltless. This slur on me is false. I am pure. I humbly state that Your Majesty's mind has been poisoned against me. Should such suspicion had found no place in your heart then this unfortunate self would have explained better in person. But when the mind is tainted how can it be otherwise. I count it a piece of misfortune to have missed so soon Your Majesty's affections. Oh Your Majesty! why so much indignation at this unfortunate self? Should the alleged guilt be established completely, do your wish and I am glad to offer to be butchered at your hands. However, I most desire to meet Your Majesty's sweet figure once, before I am sealed to my fate. This is my only wish and I am prepared to resign peacefully to the dark cave of Death? What shall I write more?"

Your unfortunate Salim.

Zinnath's eyes shot anger and spite. Salim's letter aroused in her the envy of co-partnership. She became red, her brows expanded and pressed down the lip with the malicious passion, and her body shivered. Oh! what a wonder, the rage of co-wives! What horrors the world have witnessed of this sort of spite and envy!

Zinnath became agitated at the letter and resolved in her mind. "What on earth is worth doing but estranging completely the love of Shah Jahan towards Salim! Ever since this villainous Salim enticed the Badshah to her palace; I have been completely forgotten by he Badshah. Her beauty is her pride! I am not old! I will ruin her prospects at any cost. Come what may, but I must inform the Badshah of this letter."

The Badshah was in happy dreams and peaceful reveries. While Badshah the Emperor of Delhi and the ruler over vast territories was revelling over happy thoughts with eyes half-shut, Zinnath with a soft voice lulled

the Badshah, as it were, and said slowly "Your Majesty, a letter awaits."

The Badshah with half-consciousness said, "whose letter, no State business I believe?" A letter of this earth—from Salim, Your Majesty's Begum.

The Badshah shut his eyes, again and Zinnath after a short pause said: "this letter, Your Majesty, seems urgent and some reply is kindly solicited."

"Whose letter?" asked the Badshah again. From Salim, the Begum.

When Salim's name was uttered, the Badshah's face became dejected, and shaking his head, he said "tear it to pieces; I never shall look into it—the wretched Salim."

This is what Zinnath wanted. With an assumed composure, she said again, "this seems unmerciful, Your Majesty". The Begum has written a sad tale and much would be her misery if it should be returned unperused. Shall I read it to you?"

"Never mind" said the Badshah, "but tell me if you like the purport"

Zinnath read thus "my fate is disclosed somehow, but relieve me at once!" "This is all the letter shows," said Zinnath.

Zinnath reads what is not in the letter! How envy works!! Zinnath is really a devil!!!

Contracting his brow and with a loud voice cried out getting up from the bed, "wretched villain," are you so bold?—you little thing to release you! I relieve your soul from the body under the feet of elephants.

With folded hands, said Zinnath, "Your Majesty is the Lord of the World. Salim is an insignificant woman, and she is too contemptible to be the recipient of Your Majesty's anger. Let her away. No doubt she is guilty of a great crime, nevertheless it would be a stain to the fair name of Your Majesty to kill her."

Zinnath gauged the circumstances well and pleased the Badshah with sweet words in

order to fulfil her vow. At last the Badshah yielded to her machinations.

"Zinnath" said the Badshah with a cry, "do not interfere in Salim's affair. I am determined not to pardon her even though the Lord on High stands between. Write as I dictate, a reply to her letter."

Zinnath began writing at the instance of the Badshah thus :—

Villainous woman, are you not ashamed ? Do you address me again without shame ? You are truly a devil—incorrigible, to my pardon ; I shut you in a lonely prison. Never shall I forgive your crime. What more punishment, will be considered later on.

Having said thus, the Badshah took out his ring and Zinnath pressed an impression of it on the letter.

Below the letter was added a P. S. by Zinnath which ran as follows :—

"Should you possess any shame or self-respect poison yourself at once. Never attempt to survive this unworthy charge on your character." This was not with the consent of the Badshah,

The maid left the place taking the reply. A short time after, the reply of His Majesty coloured by the cunning and scheming of Zinnath to cast Salim into lonely prison fell into the hands of Maham.

MISS SOWDAMANI

PRAYER DURING THE BATTLE

(Theodore Korner's "Gebet während der Schlacht" translated in the original metre.)

Father, I call on Thee !

Roaring th'artillery enclouds me in steam,
Sparkling near me writhes and rattles the gleam.

Marshal of battles, I call on Thee ;

Father Thou, lead me !

Father Thou, lead me !

Lead me to victory, or lead me to death !

Lord, I perceive thine infallible breath !

Lord as Thou wilt, e'en so lead me,

God, I perceive Thee !

God, I perceive Thee !

As in the leaves murmur'ing at th'harvest—
tide,

So in the thunderstorm of battles wide,
Fount of compassion, I perceive Thee.

Father Thou, bless me !

Father Thou, bless me !

Into Thy hands now my life I forsake,

Thou hast it given me, Thou canst it take ;

To life or to death, Father bless me !

Father, I praise Thee !

Father, I praise Thee !

'Tis struggle none for the earth to contend ;

We with our swords all our holiest defend ;

Then falling and winning, praise I Thee.

God, to Thee yield I me !

God, to Thee yield I me !

When me the thunderclaps of death will hail,

And when my veins open, and breath will fail,

To Thee, my God, to Thee yield I me !

Father I call on Thee !

M. GOWIND PAI

KALIDASA AS A MUSICIAN

CIVILIZED world has always recognised the spontaneous outflow of Kalidasa's genius in his works which have compelled the admiration of scholars whose linguistic proficiency enabled them to compare them with the best productions of the other classical literatures of the world. "All that enthusiasm, little short of idolatry, could say in praise of his superlative gifts, has been said by those competent to judge of him." He was nursed in the cradle of the most ancient literature which had achieved excellence in all its branches and which had preserved for us the intellectual thought and life of a people whose antiquity is higher than that of any other nation that had ever existed. The highly flexible character of the Sanskrit language in perfectly suiting itself to the varied forms of poetry, its majestic harmony of verse, sonorousness of diction, terse brevity and incisive clearness aided the flights of his imagination into the higher regions of thought and reason from whose alembic were distilled that noble verse and sweet sound which have enthralled the ears of the most fastidious of critics. Not less remarkable is the transcendental beauty of the classical Sanskrit poetry which, in the words of an eminent scholar, "cannot be represented in other languages," and to understand which thoroughly, "the reader must have seen the tropical plains and forests of Hindustan steeped in intense sunshine or bathed in brilliant moonlight; he must have viewed the silent ascetic seated at the foot of the sacred fig-tree; he must have experienced the feelings inspired by the approach of the monsoon; he must have watched beast and bird disputing themselves in tank and river; he must know the varying aspects of nature in the different seasons; in short, he must be

acquainted with all the sights and sounds of an Indian landscape, the mere allusion to one of which may call up some familiar scene or touch, some chord of sentiment." It was the passionate love of nature and its panoramic scenery that had enabled Kalidasa to paint its beauties in their true colouring. It was as an observer of nature that he is entitled to the highest place as a poet "whose poetry is not a thing of mechanism but of nature, and has its springs deep down in the living heart."

Though much learned criticism has of late been brought to bear upon his works by sympathetic critics who saw in them beauties of a rare type which dazzled them in their brilliancy of conception and imagery, still it cannot be denied that a great deal still remains to be accomplished by way of pointing out the hidden grandeur and significance of his thoughts and conceits, which have for their foundation a more than common fund of worldly knowledge and wisdom. For instance, much has to be said of his philosophy, his wonderful insight into human nature, and his more than ordinary sympathy with its workings, the noble and exalted sentiments that he clothed in his own inimitable phraseology, his profound knowledge of the various sciences and arts, which are revealed to the critical student, as he plods his way through his works. For an elucidation of his universal genius, it is necessary that his works should be studied and restudied with that intensity of application and sincerity of purpose which alone would unearth the treasures lying underneath. Dilettantism in literature is the greatest stumbling block to earnest research, which alone can realise the inner 'consciousness' of the poet, which it is the real aim of a critic to study. In his works give evidence of

one thing more than another, it is the pregnant world-wisdom which beams forth in all conspicuousness, apart from the excellences of his poetic fancy and imagery, and the perspicuity and fidelity of his descriptive touches, which have earned for him a rare immortality. As a great poet, he was endowed with that 'life-giving faculty, which turned puppets into life, and a lyrical faculty so exquisite that the common places upon life which he borrows in every direction come home to our hearts by virtue of the marvellous music to which he sets them.' 'The personal timbre of his voice' is discernible in every one of his utterances—enlivening us with their sweetness and melody. But in a criticism of this kind, it is sympathy that is the 'grand-interpreter,' which is an acknowledged principle in all human transactions and, more so in the matter of appreciation of art. In the words of Coleridge, 'that criticism alone will be genial, which is reverential. He who speaks of a poet without that reverence—a proud and affectionate reverence—is unfit for the office of a critic.' 'Secrets of beauty,' says a Shakespearean critic, 'will unfold themselves to the sunshine of sympathy; while they will wrap themselves all the closer against the tempest of sceptical questions.'

It is worthy of particular observation in this connexion that ancient culture was characterised by the universality of education which stamped itself upon the works of the authors of those days. We read in the seventh *Prapathaka* 1st *kanda* of the *Chandogya Upanishad* that 'Narada approached Sanath-kumara and said 'Teach me, Sir.' Sanath-kumara said to him 'Please tell me what you know; afterwards I shall tell you what is beyond.' Narada said 'I know the Rig Veda, the Yajur Veda, the Sama Veda, as the fourth to Atharvana, as the fifth to the Itihasa, Purana (the Bharatha) the Veda of Vedas (grammar) the Pitr̥ya (the rules for

the sacrifice for the ancestors) the Rasi (the science of numbers) the Daiva (the science of portents) the Nidhi (the science of time); the Vakavakya (logic); the Ekaeyava (ethics) the Deva Vidya (etymology); the Brahma Vidya (pronunciation) Siksha, (ceremonial) Kalpa, (prosody, the chandhas) the Bhuta Vidya (the science of demons), Ksha'ra Vidya (the science of weapon) the Nakshatra Vidya (astronomy) the Sarpa and Devagnana Vidya (the science of serpents and poisons the science of the genii such as the making of perfumes, dancing, singing, playing, and other fine arts)'. Such was the all-round knowledge taught in those days. Education did not move in certain marked grooves as in the modern day, and little attempt was made at specialisation which aims at perfection in only a single given direction. Kalidasa had the peculiar advantage of being born in an age of 'aristocratic civilization, with its material luxury, aesthetic tastes, its polite culture, its keen worldly wisdom and its excessive appreciation of wit and learning.' His myriad-mind had at once set upon all the branches of intellectual activity, and easily assimilated within its folds, the results of keen research and ardent enquiry. His vast erudition is seen in his numerous similes, and general observations which illustrate truths from various arts and sciences of which he had abundant knowledge. 'The finished poet,' says Carlyle, 'is a symptom that his epoch itself has received perfection.' Kalidasa was as much the product of his age with its vast learning, as Shakespeare was 'the epitome of the Elizabethan age,' with whom he had many points of similitude. But not the least important of the resemblance is the high development of the aesthetic side which marks them out as the high priests of art and art-culture. Kalidasa may be truly called the poet of aesthetics. It was the beautiful and romantic in nature that appealed to him, more than anything else. Schlegel remarks, that

the faculty by which the eye becomes endowed with a clear in-born perception of the beautiful in painting and in material form, or the ear awakened to the spirit of sound and its delicate harmonious magic, lies rather in the mysterious depths of organisation and to special qualities of the soul in its unseen spiritual life—in a combination and union of the senses and imagination scarcely explicable even by the gifted individual himself.' It is this innate taste for beauty that is the keynote of his poetry. His appreciation of lofty ideals is aesthetic in character. His feeling for the artistic inclined him to an optimism which alone will explain their true significance. The gay and the cheerful, and not the solemn and the morose are the characteristics of his fancy and he had always disported in the sunshine of love and joy and never for a moment indulged in the contemplation of the awful and the mysterious which breed feelings of restlessness and melancholy. He was devoted to the study of the harmony in nature—the sublime conception of the pleasurable which exhilarates human nature and makes life worth living. He was the poet of concord, a continual contemplation of which enabled him to hold up for our guidance, true and practical ideals of conduct which buoyed one with hope and joy, instead of sermonizing on the mystic and the unrealizable in which poets of morbid sensibility only too often indulged. It is this optimistic realization of the poet that is more easily comprehended and, though it is several centuries since he had attained his fullest development, 'the world is still busied with him as with a contemporary.'

It is said that 'no man is perhaps wholly poet, or painter, or musician; he is predominantly one of these, while he still keeps up a few roads of communication with the others. The musician is always turning poetry into music; the poet and the painter are always trying to re-express musical sensations

and ideas.' To none are the words more closely applicable than to Kalidasa. He was the one great poet who was susceptible in the highest degree, to the ethereal influences of the fine arts, notably music, which, in the words of the poet, 'brings receding waves of eternity nearer to the weary heart of man, as he stands upon the shore and longs to cross over.' His whole nature was penetrated with musical feeling. 'His poetry, his whole existence,' seem to have been given over to music, to harmony.' He was the only poet who repeatedly accentuated the nature of the influence of music on human nature in bringing about peace and harmony where discord and dissonance prevailed. No poet, excepting Valmiki, was so impressed with the true significance of melody as to emphasize its importance 'as a divine gift to raise our spirits, cheer us in solitude, to entertain the family circle and elevate the tone of social gathering.' His delicate creations are highly musical. Some of his heroes and heroines were not merely artistic but were virtuous, whose appreciation of art proceeded from true knowledge. *Chitratalas*, (painters' studios) were necessary adjuncts of royal households, where royal ladies were taught painting. King *Agnimitra*, the hero of *Malavikagnimitra* was a connoisseur in painting and had a number of worthy disciples one of whom was *lakula-valika*, (*Malavikagnimitra* Act III). Music was practised by royal ladies in music-halls (*Sakuntala* Act V). King *Dilipa*, as he was driving in his chariot on his way to the hermitage of *Vasistha*, could not but admire the agreeable sounds of peacocks and compare them to musical notes (*Raghuvamsa*, Sarga 1, Sloka 36). He admired the musical character of the sounds which issued from the holes in the bamboo by the wind blowing through them and which resembled the notes of the flute (*Raghuvamsa*, Sarga 11, Sloka 12). King *Dushyanta* was an expert in the art of music (*Sakuntala* Act V). King *Agnivarna*

developed a speciality in the art of playing *Mridanga*, so much so that he would often expose the defects of dancing women in keeping time (Raghuvamsa, Sarga 19, Sloka 14). He even emulated with professional dancing-masters by instructing women in the art of dancing and Abhinaya to perfection (Raghuvamsa, Sarga 19, Sloka 36). King Agnimitra was not only a master in painting but had also expert knowledge of music. When he appointed Parivrajika as the judge for determining the relative merits of Ganadasa and Haradatta, the latter laughingly remarks that 'while there are towns where precious stones can be best tested, it is idle to talk of taking them to villages', meaning thereby that while the king, with his high musical attainments was the best judge in the matter, it was ridiculous that a much inferior person like herself should be entrusted with the difficult task (Malavikagnimitra, Act I). Malavika attained a very high proficiency in singing and dancing. (Malavikagnimitra, Act I.) The two girls who were the country-women of Malavika, when they were questioned by the king as to which of the fine arts they were acquainted with, said that they studied music (Malavikagnimitra, Act V). It was as a musical artist that Malavika captivated King Agnimitra. Queen Dharini was herself no mean judge of the art. Iravati was taught dancing by Haradatha. Indumati had the mellifluous voice of a Kinnari, a semi-mythological race of musicians. After her death, the King Aja laments that good music was dead with her (Raghuvamsa, Sarga 8, Slokas 64, 66). The mistresses of Agnivarna were not only good vocalists, but were passionately fond of the Flute and Vina, in playing which they showed mastery of handling. (Raghuvamsa, Sarga 19, Sloka 35).

Just, speaking of Valmiki says that 'whoever the author of the Ramayana was, he must have been a dweller of the forest.' It may be said, similarly of Kalidasa that, whatever else he was, he was a keen observer of

nature, the true appreciation of whose beauty was the background of his poetic art, on which he had with his accustomed felicity of exposition, introduced a variety of coloring. A critic remarks that 'the delight of the eye, the delight of the ear, smell, palate, touch, the satisfaction of the imagination, and taste are the textures of his poetical creation and into this he has worked the most beautiful flowers of emotion, and sensuous ideality.' The external beauty of nature with its endless panoramic scenery and the teeming populations of its forest denizens who bespeak their existence by multitudinous tongues of their own so struck the imagination of the poet that he translated the effects in his own inimitable verse, which have that touch of realism which is born of a deep study. Nor was he insensible to the glorious music of the feathered musicians who enlivened the gloomy forests with their deep and stirring notes and who enchanted the weary wayfarer with their blended tones which appeared to mock the studious efforts of man in realising the foundations of true harmony and concord. In his pilgrimage to Vasista's *asrama*, Dilipa heard the agreeable sounds issuing from the forest bamboo with natural holes, which closely resembled the notes of a flute, as if played in his honour by a sylvan goddess. (Raghuvamsa Sarga 2, Sloka 12). Even the chariot in which he drove in the silent forests produced sounds highly agreeable to the ear (Raghuvamsa Sarga Sloka 72.) The arrival of spring was announced not only by the flowering of certain plants and by the sprouting of green leaves of other species of plants but also by the unceasing humming of bees, and the sweet warbling of cuckoos (Raghuvamsa Sarga 9, Sloka 26). The pleasure ponds in the royal gardens which were full of full-blown lotus flowers, and which were frequented by a variety of plumed birds in quest of good water, which were pouring forth their dulcet notes in all the frenzy of the season, resembled young women whose

faces were beaming with coquettish smiles and the tiny bells of whose waist-belts were jingling agreeably as they moved out of their place (Raghuvamsa Sarga, sloka 37). Voluptuous gallants were fired with the sentiment of love for young women at the sight of red garments worn by them and the bunches of yava grass which were hanging on each side of their ears, and by the delicious musical frenzy of the cuckoos, which were the

train of the god of love (Raghuvamsa, Sarga 9 Sloka 43, Sarga 11, Sloka 11, Sarga 16, Sloka 13). The melodious singing of youthful maidens whose splashing of the waters as they were singing in the pleasure ponds, resembled the noise produced on a *mrīḍaṅga* in accompaniment to singing, and which was lustily echoed by groups of peacocks strutting on the banks, was a pleasure to listen to. (Raghuvamsa Sarga 16, Sloka 64.)

C. TIRUMALAYYA NAIDU

(To be concluded)

FICTION-WRITING

LANGUAGE is the medium of expression and literature is the repository of such expressions. Mediums of communication among men are many; gesture is first; speech is second and writing is third. Each medium has been subjected to rigorous analysis under the pressure of learned minds with the result that each has been crystalized to utmost perfection for the benefit of humanity under the names of Dancing, Oratory, and Literature. The theme of this paper falls under the last heading, literature. However valuable and pains-giving the other two mediums of expression, literature holds the highest place among them as the interpreter of human life in all its varied aspects ever perpetuating its result to the delight and instruction of the human race. Thanks to the invention of printing that literature is made immortal. Thanks again to books of literature that they rouse and startle and acquaint all that their authors saw, felt and thought in their respective time and place, to the everlasting joy and instruction of the reader. What is more precious, more desirable, more permanent substance of this troubled life, than joy and happiness? Literature affords such joy and keeps the world less troubled through its sunny interest. What

delights the reader more than anything else or what will delight the future generation unquestionably, is the discretion of the present day literature in the limitation and definiteness of its scope. The modern literary artist is not a jack of all trades but he is the master of his art alone. A modern writer on philosophy, art or literature, limits himself to his subject with such minute thoroughness that it is hard to find him dabbling beyond his province. To a philosopher, artist or literaturer, a knowledge of other subjects than his own, is absolutely necessary, at least to do full justice to his own subject.

A philosopher may be an artist or literaturer, an artist may be a literaturer or philosopher, or a literaturer may be a philosopher or an artist, but the standpoint of each in learning other subjects is philosophy in the case of a philosopher, art in the case of an artist, literature in the case of literaturer. The point of specialization has reached its supreme height. Leaving aside the broad confines of philosophy, art or literature, the wonder is that each part of the general division, philosophy, art or literature, has assumed such detailed definiteness, shape and limit that one sees the possibility before him of unravelling that part of the general division to its naked-

ness and submits it to various methods of view and treatment in all fullness of detail. Taking literature for instance, the main forms of literary expression interpreting life may be named, as poetry, drama and fiction. These devices of literary expression have been invented to satisfy the peculiar moods and condition of life, at different periods of life's history having in mind the main function of literature, the true recording of human thought and feelings. The poet is charmed at the sublimity and powers of nature; he is convinced of her wisdom and grace; his keen perception of her glory rouses his admiration and he bursts forth into song giving vent to his profound feelings of poetic imagery and soul-stirring songs of ecstasy. There are moments when his heart throbs and the poetic muse casts a melancholy gloom and mournful numbers with no less force of feeling and reality march forth to the measured rhyme. The reader is charmed or pained at the joy or sorrow that poetry intends. Poetry as a medium of literary art has its peculiar attraction to the reader—its movement, cadence, rhythm, picture and style. The drama, another form of artistic expression, with its stage effects, character and dialogue, teach the world in concrete form the subtleties of human character in all its aspect. The fiction which was first used by Defoe as a new form of literary expression evidently has its own sphere to teach men. It has its own limitations and technique. The real life is described with fictitious garb. Should the prose-fiction be included in the highest category of literary art?

The answer to that question lies in the interest and instruction that fiction affords to readers. The innumerable quantity of fiction produced by all sorts of writers,—some overdoing the limits, and others flagrantly violating the purpose of fiction—does suggest to the mind of the reader, whether fiction is serious literature. That fiction is an interesting vehicle

of human thought and feeling is beyond doubt and the so-called modern fiction writers who have set all bounds and conditions of fiction at naught are also the important links in the perfection of fiction, to make it one of the best forms of literary art. In the multitude of modern fiction-writers, the romantic glow and historic touches of Scott, the domestic revolutions and homely talks of Jane Austen, the fine sentiments in combination with highest imagery of Brontës, the rigid morality and deep purpose of George Elliot or the minute psychological shades and varnish of Meredith, you may not find; you may not find the religious pathos of Thackeray or the democratic fervour of Dickens. Fine description, natural, proportionate, striking and rendered on a suitable background, might be rare. The characters might be less prominent, the dialogue more ill-worked and plot uncommonly dull. But the great service that the host of modern fiction-writers nevertheless have done to the progress of the art of fiction-writing is that through them the technique of fiction is perfected. The commercial aspect of fiction-writing has warned many a young author to study his materials, arrange them in best position and introduce the characters with such interesting features, that throughout the narration, the interest and restlessness of the reader is carried⁶ with such mastery of suspense, charm of phrase and color of figures, to guard against failure. The plot may be narrow but the workmanship is perfect. The omniscience and power of vision may lack but the appropriate structure and cement between material to material is unequalled.

If any form of literary expression attract the fancy of the modern reader it is fiction. The modern fiction has not the disadvantage of narrow canvas or the bonds of rhyme, of poetry; it has not the tediousness and strain on the reader, of the drama. The fiction has to-day the control over the hearts and minds of

the public and more than any other form of literary expression, it serves to instruct and delight them. It is another matter if it does more than what is right.

Guided by their impulses men and women have found in prose fiction a means of expression for their religious, philosophic and social belief, for their gaiety, fancy and humour, for their powers of observation and reflection with a distinct personality and profound art. In this wide range of canvas the human life is transcribed with adequate flesh and bones, to the gaze of the critical as well as the lay public. The humour and pathos move them, the color of scenes and the power of personality of the author charm them. A true novelist is a philosopher, moralist and poet under the garb of a story-teller. His story is permanent or not, according as he combines in him the virtues of a philosopher, moralist, or poet.

The history of novel writing in England is the history of the gradual development of the various elements of fiction-writing under the guidance of masters of fiction.

In fact, the primary principal of fiction is to produce, "illusion of reality in a fictitious narrative." In producing such illusion, the heroes of the fiction might be fancy of the mind created to parody or depict a particular aspect of human life for the enlightenment of the readers. The novel describing the real scenes of life under false names and heroes is a book of instruction devoid of its tediousness. The first variety of fiction is that the characters of the novel have no personal existence but actions, thoughts and feelings ascribed to them are human. The heroes and their world of Swift are imaginary though the actions and feelings of the heroes are human. The second variety is that the heroes are real and the world in which they move is real too but the names and personages are disguised. *The shortest way with Dissenens* of Defoe is the pamphlet in question.

Defoe ventilates his wrath against dissenters under the disguise of the pamphlet. The third variety is, the heroes and the background are both fictitious; this is the third sort of novel which goes by the name of romance. Scott is an eminent example of romance-writing. The father of English fiction was Defoe who used this literary artifice first against the dissenters whom he heartily wished to be hanged. Richardson developed the art invented by Defoe by introducing the element of sentiment in the novel. Fielding and Smollett are writers of sentimental novel though they differed with Richardson in that they were more masculine and realistic. Jane Austen introduced in fiction the element of common life and she is rightly called the supreme Mistress of domestic comedy. The element of romance was first introduced in fiction by Horace Walpole. Ratcliffe and Scott developed it to its highest perfection. The French Revolution gave out to the fiction-world that novels must be realistic. In Godwin began the novel with a purpose to be developed to its perfection by George Elliot and George Meredith. Thackeray is responsible for what is called 'personal note' in novels as Dickens is to the democratic element.

Charles Reade, Charles Kingsley, Thomas Hardy and R. L. Stevenson are novelists who have struck special note of their own in the field of novel-writing. Under the leading of master novelists the main directions and outline of the novel are sketched and the modern fiction-writers only have the task of traversing the main lines perhaps with better arrangement, added light and scientific form. The boundary has been known and the elements of fiction have been discovered to the modern writer who may manufacture the novel with greater advantage.

II

The practical side of fiction-writing is more important to the writer of fiction than to the reader. The novelist is an artist whose

pictures move in his novel as he is capable of producing them. To produce brilliant effect upon his readers the novelist must have achieved mastery over human nature. The colors of imagery evidently must add to the interest of the plot; the interest of the plot is kept up only when incidents with grave suspension are introduced and linked in the end with the main plot with dramatic closing. The logic, naturalness, the harmony and the skilful arrangement of the various parts of the plot, added to the racy style and power of humour and pathos bringing out the part of various characters in their full light, make the writer an immortal novelist. The lime light and flare of mechanical devices have great effect in adding to the impression of the plot. These devices and the skilful weaving of plot will have little or no intrinsic merit, nor will the result so splendidly achieved be within the scope of true literature, if the plot have no purpose to teach.

The powers of imagination and literary skill attained through many years of practice and control will have been wasted if the energy so spent results in writing trash or aimless theme. The cultured energy were to be wasted without its adequate effect it is truly deplorable. If cultured energy were to be purposely misdirected to thrill and rouse without purpose or wrong purpose, only because men want sensation, the world is being sped on wrong trail; it shows nothing but the light-mindedness and degeneration of the nation!

The main points to be considered in a novel is plot, characterisation and the dialogue. It is needless to state at length or possible, that the plot must be consistent, and must be in harmony with the time and spirit of the contents of the plot. It may be a parody on society or a historical account of the feudal system in the days of William the Conqueror, or any thing else. The plot must have something to say upon something else in

way of enlightenment or instruction. The characters must be consistent also in addition to being true to nature, true to time and place. The adjustment of the various characters in a fiction to suit their part must be skilfully arranged. In the clear drawing of each character with his or her duties and functions, temperaments and aptitudes, lie the magnitude of success or the merit of the novel. Lastly the dialogue must be brief but picturesque. In the conciseness of style, precision of point, deft turnings and quick sparkle, lie the interest of dialogue which goes to make up the main characters who in their turn shape the plot.

The next point that is to be considered is the point of view. The author perhaps works out the plot and character and catalogues the various links to connect the various characters with the main plot and is practically ready to begin writing. One of the points which adds to effect is what is called standpoint. The same story told from various standpoints, sound with strange effect. This must be noted by the author. To be more clear let us take the story of *William Jordan* of Mr. J. E. Snaith for example; the plot is this.

"William Jordan is a frail, dreamy, unworldly boy with beautiful features and an open wound upon one cheek. He knows nothing of life, beyond the four walls of the second-hand book-shop where he lives with his impractical father; walls lined with ancient toms, most of which he has read. He speaks a language of grave simplicity, that is in part an echo of the Bible and in part of Maeterlinck. He believes he is destined to be one of the great ones of the earth. And in order to fulfil his destiny he must be well-found in knowledge." This plot can be worked from various standpoints. With the birth of William Jordan and how he became dreamy and worldly and what barriers had he to overcome before he determined that he should be one of the great ones or how rightly he recognized that one

must be 'well-found' in knowledge before one can hope to be great. The last portion may be taken first and the remaining materials may be cogently adjusted to harmonise the whole plot. You may begin from the shop-life of Jordan or from the time when he began studying the tombs. The point to be observed is to begin any way under the circumstance so that the beginning must be dramatic, interesting and must induce the reader to proceed further and further. The dull beginning or monotonous recording of birth and the description of scenes etc., with forced effort will not induce the reader to go through the novel patiently until the good points of

the same may come.

The personality of the author has much to do in the novel. Dulness or wrong beginning or insipidness of the known author is often forgiven and the reader goes to the end of the story since he is confident of the merits of the author.

The modern tendency is not for writing big novels with complication of plot and characters, but to write short stories. The young writer may with advantage try first with short stories having one point at heart which he may develop with great merits. This exercise in short stories perhaps is the foundation for growing into a great novelist.

V. MANGALVEDKAR

HOW THE WORLD GOES

CORRESPONDENCE CLUB

ON many inquires from our English-speaking friends, abroad and inland, we venture to call into being the 'Correspondence Club on a workable basis for the benefit of our members and readers. The name of India carries with it, to the European and American, a halo of ancient wisdom, profound spirituality and a reverence for her art and architecture. The cosmopolitan of to-day grows more strong in his Cosmopolitanism upon the examination of ancient civilization, ancient records and life. His eagerness to examine and know the ancient, grows as he becomes more modern. The Correspondence Club affords members facilities of such knowledge from all English speaking races in all parts of the World. The Correspondence Club is innocent in aim and pleasurable and useful to be joined. Its object is social service, literary exchanges, foreign acquaintances, learning of languages, etc. Those who wish to join the Correspond-

ence Club as members may write to the Manager, Modern World Office, Madras. For prospectus which is sold at As. 4 per copy and detailed information, write to the Manager.

CHINESE LOAN

The servitude of freedom often turns out to be more exacting than the so-called horrors of slavery. True, that young China strained all her nerves to achieve what has come to be known as the glorious possession of civilized nations, the political freedom. True also that in her wrath against the malpractices of the late Manchus, she has determined, if possible, to wrest democracy of its perfection and wrested would she have been, were she left free to do so.

The effects of war are more trying to the conqueror than to the vanquished. The financial strain weighs heavy on her young ambition while the routed enemy full of wrath and eager to pounce, awaits an opportunity to regain if possible his lost reputation.

The Victor stands between the cataclysm of a civil war and utter want. Young China to-day stands in the same plight. She wants money. She is the victor but yet she is more in need.

Who will advance money but those who have interest in her affairs? Even if an impartial power were to advance the required amount evidently other powers will stand in the way of China getting the loan. The interested powers will not advance the loan which they are willing to, until what they want from her is promised. To get out of the fix, China must yield in order to save the country from civil strife. The loan will be granted if China grants the creditor commercial advantage which may eventually lead to many things.

CONGRESS PRESIDENT

The year has seen its half and the season for the search for the president is well nigh begun. Who is to be the next president? Whose name is topmost in the mind of the people and the press?

The few names whom nobody will object to, as Gokhale, etc. are already presidents, whose memory has been too fresh to forget. There are many others in the 300 millions whom unanimity of voice will not support. Then we must run to England and see if any one has time and inclination to the honor.

If all refuse in England or refuse at the last moment as did Mr. McDonald last year, we have no fear that Hon'ble Mr. Gokhale will not leave Congress without a president. It will be best to have a liberal Member of Parliament this year for Congress President, failing which as the *Wednesday Review* suggests, Mr. Gokhale will take the chair.

GOVERNMENT OF INDIA BILL

The remarkable debate in the House of Commons on the Government of India Bill

throws much light upon the relation of parties in the Parliament on Indian questions. Sir J. D. Rees charges the Government of broken faith. In announcing changes in the recent Durbar, he maintains that men most concerned in the Government of India, especially in troublous times, must have been consulted.

The concession granted seems to Sir J. D. Rees as yielding to agitation. The partition annulment in his opinion, is not wise and the last charge is about the finances to be met as per new changes. More remarkable is the answer given by Mr. Montagu to these charges. The last charge is reserved for answer for the budget time. As for consulting the most concerned Mr. Montagu replies "I suggest to venture that the responsibility of those who govern a country like India to listen to grievances is more vital than in a country where votes are the armoury of the governed." Montagu might do well to consult the grievances of the people at all times and under all circumstances. This is progress indeed! If what is said in theory is maintained in practice, perhaps India will be better than those countries where votes are the armoury of the governed.

Mr. Montagu denies the charge of yielding to agitation by calling in evidence of the repressive regime of Morley-Minto. Regarding the partition, Mr. Montagu says that the union of two Bengal is not really so but Bengal has been divided into three by the so called announcement of Union.

The Bill has gone to the House Lords and will be passed into law no doubt. The question of India is debated in the Parliament and the real party is far away from the scene of action: under these circumstances will it not be better for Indians to try to secure some seats in the Parliament to represent their cause whenever opportunity occurs? It is opportune to put forth the claims of India to a number of seats to represent India in Parlia-

ment. The necessity becomes greater when one observes the influence and power of Parliament widening and all-embracing every year. The questions of India are brought within the scope of party politics, as

is evidenced by the recent debate. To ignore the real party who is far removed and continue the combat in the name of India is to carry on a sham fight.

REVIEW OF PERIODICALS

In the *Open Court* for May 1912, the Editor speaks that "art is the main vehicle of religion." A religious teacher sees life in historical movements and an artist in forms of beauty. As there are religions devoting one to higher and lower conceptions of life, so there is positive difference between art which ennoble the mind to higher ideals of life, and art which degrades it with lower thoughts. The writer rightly says "art is kin to religion." Speaking on the present condition of art he says :—

Our age has not yet developed an art of its own for the simple reason that it is still an age of transition, an age of fermentation which has not yet attained to clearness. There is still lingering with us the thought that art is frivolous occupation, and this is most felt,..... and ably concludes :—

Art is a factor in life which should not remain neglected. Art ennobles and transfigures life, and it serves many of us as a surrogate for religion, as Goethe says:

He who has science and art,
He also has religion;
But he who neither of them has,
He ought to have religion.

THE DEMONSTRATION TRAIN OF AMERICAN AGRICULTURE COLLEGES

Mr. S. Sinha contributes to the *Modern Review* for June 1912, a short but instructive article on the above subject. He traces the growth of agricultural development in America by adopting such means as the demonstration train, etc.,

The gist of the article contains in his concluding appeal :—

One of our duties amongst ourselves is Co-operation. Co-operation is necessary with the farmers, agricultural instructors, and railway companies, if we really want to

improve Indian agriculture. We think, by the Co-operative spirit, we can run demonstration trains in which the cars will contain educational charts, dairy equipments, farm implements, various sorts of grains livestock, poultry, etc., or in other words the train itself will be a demonstration form. Several stops will have to be made in each province. When the train arrives, the farmers and the children of the rural homes will be allowed to get in and see the exhibits and listen to the illustrated talks on practical agriculture. Will it not be a wonderful way of teaching the ryots and creating enthusiasm in farm homes. The advancement of Indian agriculture should be measured even more by the variety of its enterprise than by the magnitude of any one or two prevailing activities.

FEMALE EDUCATION AMONG INDIAN MUSLIMS

Mr. Mahamud Mahmud Usupuri observes in the *Muslim Review* that female education should be imparted to Musalmans, and that purdah system and education should go side by side. He sneers at the fear of the parents who think that if the girls are educated they will demand equal rights. His words will interest the readers which run thus :—

Zobaida, the wife of Harun plays a conspicuous part in the history of the age and by her virtue as well as by her accomplishments leaves an honoured name to posterity. Humaïda, the wife of Faruk a Medinite citizen, left for many years the sole guardian of her minor son, educates him to become one of the most distinguished jurists of the day. Sakina, the daughter of Harun and the grand-daughter of Ali was the most brilliant, most accomplished and most virtuous woman of her time,—“La dame des dames de son temps is plus belle la plus gracieuse, la plus brillante de quantités” as Perron calls her. Herself no mean scholar she prized the converse of learned and pious people. The ladies of the Prophets' family were noted for their learning, their virtue and the strength of their character. Buran, the wife of the Caliph Mamun, Ummul Fazal Mamun's sister, married to the eighth Imam of the house of Ali Ummul,

Hulub Mamu's daughters were all famous for their scholarship. In the fifth century of the Hegira the Shaikha Shurda designated Fakhrunnissa lectured, publicly at the Cathedral mosque of Bagdad to large audiences on literatures, rhetoric and poetry.

The writer strengthens his argument by quotations from the Koran and from the works of Mohamedan Poets.

LOCKE.

Mr. Franklin Gomes contributes to the *Punjab Educational Journal* for June 1912 the third of his series of articles on Educational Leaders. Here he brings in Lord Bacon as revolutionalist to bring about real education, Charles Hoolie, a condemner of the mere mechanical exercising of memory, as advocater of the training of the senses and of observation, and John Dury and Sir William Petty as great propagandists in the educational world, whose idea was "that children should be brought step by step, about things and that the learning of unintelligible rules should find no place in any system of early education. The writer by way of exemplification pounces upon Milton and says, "his scheme for reforming the system of education, is vitiated by the *information* fallacy; and the *curriculum* he suggests is after all too bookish."

John Locke, more a philosopher than a teacher on the educational system, characteristically teaches "to know and speak the truth" and follow "the guidance of reason" and contents that knowledge should always be got "first hand or directly by the exercise of the senses and reason." In this connection the author opposes the philosopher.

1. Since knowledge, according to Locke, can be derived only by the exercise of reason, and since in childhood this power is not yet developed, children may be prepared for instruction by their being trained to acquire

good habits, their physical health being carefully looked after, all the while.

Locke advocates physical strength, one of the elements of child-education. Here too, the writer does not spare him.

His keenness for physical education may be explained by the fact that he was a medical man by training and that his health was a continual source of trouble to him.

With due regard, Mr. Franklin Gomes says :—

So he only touches upon a scheme for the education of *gentlemen's sons* who are to acquire (1) Virtue, (2) Wisdom, (3) Manners, not last, and least learning.

In placing learning last and least, Locke has made a great advance upon many of his predecessors but it was left for his successors to take up and put into a more generally applicable shape, some of the ideas of John Locke.

SOME MISSIONARY METHODS.

In the *Literary Guide* for May 1, 1912 Mr. J. Stark Brown points out the dangerous work that is turned out by the Missionaries in anglicising young children to mission work. The young men and girls are naturally caught before they attain the power of discretion and are sent abroad on Missionary work. Their health can scarcely stand against the strain of the climatic condition. Some return with broken health, and are found to be unfit for any work in life after spending years of the promising period in the Christ Mission.

The writer warns the parents who do not wish their children to be drawn into the missionary net to consider well before they allow them to go from their protecting care to Colleges where this movement is permitted "*right of entry*" and calls for the need of legislation :—

If all missionary societies asking public support were required to submit annual returns to Government of their cases of illness and death, it would open the eyes of Statesmen to the need for legislation.

REVIEW OF BOOKS

Education and Statesmanship in India ; By H. R. James, Principal, Presidency College, Calcutta, Messrs. Longmans Green and Co.,—3 s. 6 d.

Messrs. Longmans Green and Co., deserve to be congratulated on the publication of the volume under review. Principal James has entered upon his task with real sympathy for the Indian races and the study is therefore free from the narrow minded utterances of writers like Sir Valentine Chirol. There is a calm and dispassionate survey of the progress of education in this country from its very beginning in 1797 down to our own day. It is interesting to note that the origins of English education in Calcutta which are generally wrapped in some obscurity are cleared here for the first time.

Principal James has no patience with the bureaucratic Anglo-Indian who would fain stop all higher education in India. In political discontent and agitation for new privileges the author sees only evidences of progress in the assimilation of western culture and the principles of Liberalism.

A great point of excellence about Principal James' book is the striking combination of minute research with the virtues which are generally necessary for making a book readable. It is, therefore, a book for the lay man as well as the specialist.

The author has a fresh and stimulating chapter on moral and religious education, a question which has been engaging serious attention in recent years. His conclusion will command wide approval :—

It remains then that our education of character so far as Schools and Colleges are concerned must be independent of a specially religious basis. This does not however necessarily mean that it is cut off from all appeal to what is most morally persuasive in religion. The true essence of belief as for as morals are concerned

is that God is on the side of righteousness. This it is which gains effective power to religion as a motive to morality. The appeal to this fundamental faith is not denied to the teacher on a purely secular basis of education. This belief involves no theological dogma and offends no religious susceptibilities. The appeal is therefore always within the secular teacher's discretion.

We confess we are somewhat disappointed with his chapter on 'The Higher Educational Service in India'. We fail to see how he has made a strong case for increasing the material prospects of the Indian Educational Service, which are already sufficiently high. It is also striking that there should be no suggestions to improve the quality of the service which would seem to be rapidly deteriorating ; nor does he care to put in a plea for bettering the condition of Indian educationists who are found mainly in the Subordinate and Provincial Educational Services.

If only Indian Statesmanship is guided by the sympathetic and generous spirit of Principal James there need be no doubts with regard to the future. Enthusiasm, sincerity, of purpose, a deep interest in the country and a high moral seriousness are the main features of Mr. James' work, and who can deny that these are virtues which ought to be in great demand in the world of Indian Education? We have great pleasure in commending the concluding words of the Volume to all those interested in the Educational progress of the land.

The watchword, is 'Forward' and not 'Back' ; 'Courage' and not words of doubt and despondency. The movement is greater than the men who have taken part in it. Individuals may doubt and rapine at what has been done in their name and by their means. But this work of education is the work of the British in India. The spirit of it is in the race and works in spite of the individuals who do not understand it and cavil at it. It has spoken out from time to time in the words of some master mind and stands recorded in the great public documents which express the avowed policy of the State.

P. SESHADRI, M.A.,

Modern Morality and Modern Toleration, by E. S. P. Haynes. Messrs. Watts and Co., London.

This pamphlet advocates rational morality instead of Christian morality. The rational basis of morality is the position of Agnostics and in their opinion the basis of Christian morality must lead the world to face a 'very bad quarter of an hour.' The writer points out the necessity for rejecting not only the Christian morality but advocates strongly that rational morality alone is the true saviour satisfying the growing requirements of the present. The writer means that disbelief in the Christian doctrines results in toleration. The writer cites cases where one discerns the tendency of many of the forces of modern civilization to be towards peace and compromise rather than duelling or war.

The Invention of a New Religion, by Mr. H. H. Chamberlain. Messrs Watts and Co., London.

The writer thinks that the new cult of shintoism with latest developments, insists on the divine origin of the Mikado and, of all other worships, the worship of the Mikado is the supreme. Loyalty filial piety are saving doctrines of the Japanese. The supernatural and the mythological element is not liked by the Japs, be they of their country or of foreigners. They have few virtues and ideals such as patriotism and king-worship, etc., and they practise them well and with great devotion. The writer seems to think that this new religion of Japan with a few clear-cut ideals emanating from the practical and work-a-day world does enhance in greater degree the glory and prosperity of a nation. In Japan no mythological or even historical traditions—historical accounts of far-off ages—are rare to be found or believed.

Penalties upon Opinion, by Hypatia Bradlaugh Bonner; Messrs. Watts and Co. London.

Hypatia Bradlaugh Bonner, the daughter of the famous Charles Bradlaugh of atheistic fame, has brought forth a collection of cases of heresy and blasphemy from the twelfth century down to the present day. The collection consists of cases of fines, imprisonments, outlawry and hanging, of those who differed from the teachings of the Christian Church, maligned, defamed or denied Christ or his teachings; the book is indeed very informing and the evolution of thought from orthodoxy and bigotry to rationalism and free-thought is markedly perceptible as the reader passes on from one case of heresy and blasphemy to another committed by free-thinkers of all centuries. The prime motive of the lady who has taken great pains to collect and chronicle the cases of heresy and blasphemy seems to be in her own words:—

"It is in the hope that a thoughtful and enlightened public may be induced to demand the reconsideration and repeal of the Blasphemy laws, the present writer has gathered up the thread of the painful story of those enactments and persecutions authorised by law". As a connected history of Blasphemy cases the *Penalties upon opinion* is an instructive reading.

The Kingdom of Man. By Sir Ray Lankester. Messrs. Watts and Co. London,

We acknowledge with thanks a copy of the *Kingdom of Man* with 56 illustrations by the reputed author and great scientist published by the well-known Messrs Watts and Co. The essays are reprints from magazines with some alterations. Messrs Watts and Co. by issuing cheap reprints, facilitate the public to familiarise themselves in the scientific lore of the present century.

As the writer points out in the preface this endeavour on his part is 'to assist others to gain an acquaintance with the results of investigation of nature and an understanding of the supreme importance of that investigation to mankind.'

Hitting the Thought Trail. Mr. Edward Lyman Bill; by Messrs. Cherouny publishing Company, New York.

We thank the publishers for the courtesy of having sent us the *Hitting the thought Trail* for review. The book contains one hundred discourses on various topics concerning the 'business' of the present century. The book gives information—little advice—in all departments, politics, literature, trade, etc. One must surely, 'listen to the clear limpid notes' which fall sparkling from the upper registers, as the book rightly prefaces.

* *

Vickers's Newspaper Gazetteer, 1912. Messrs. J. W. Vickers & Co London. E. C. price half-crown.

We acknowledge with thanks the thirteenth annual issue of *Vickers's Newspaper Gazetteer*. This annual is indispensable to every advertiser and to those who have to do with the newspaper world. A complete list of journals and newspapers in the United Kingdom and Colonies is given in alphabetical order. The population of various counties and cities in the United Kingdom are also given for the information of the reader. Every journalist or advertiser will be immensely benefitted by this reference book.

* *

Business English and Office Routine, by Arthur Mercer, Messrs. George G. Harrap & Co., London 1/6—

This handy volume is of immense help to business men. Various information, postal,

commercial, Banking, grammatical, is given to instruct the rising business man. Many techniques and abbreviations of the commercial, of literary world are explained. English language is taught with least effort with examples letter-writing, checks, and bills.

The business man has much to learn in this book of small cost. We are confident that the book will be read with great benefit.

* *

A Manual of Buddhism, by Dudley Wright Messrs. Kegan Paul, Trench, Trubner, & Co., London.

We welcome this handy volume on Buddhism and confidently hope that it will meet with public approval. Buddhism is the Religion of reason and the widely accepted creed of conduct.

The author has done his best to crystal down the main and essential points of Buddhism, in as clear a way as possible; some of the debatable points in Buddhism are tackled in a spirit of sympathy, such as the atheistic interpretation of Nirvana, the subordination of women, Divorce and the conception of God, in Buddhism. It is needless to say that the writer has done very well in the arrangement of the ethical tenets of Buddhism. Prof. Edmund Mills calls this book a little book. His reasons are, he says 'There are no little books on Buddhism.' In a small mass the author has done well to have exhibited the entire but essential points of the one of the greatest Religions and the reader will be immensely benefitted by it.

* *

Spenser and his poetry, by S. E. Winbold
Milton and his poetry by W. H. Hudson
Messrs. George G. Harrap and Co.,
London. 10d-and 1/-respectively.

Messrs. George Harrap & Co., have been issuing at a small cost poems of great poets

under the 'poetry and life series' in order to arouse an intelligent appreciation from young students of literature. The point of departure distinguishing the 'poetry and Life series,' with others is that the character and career of the poet is introduced along with his composition. Examples are taken from say, Spencer and Milton to illustrate the character and circumstance of respective poets which

make them what they were. In the general preface it is stated that "human and vital interest of poetry can be most surely brought home to the reader by the biographical method of interpretation." We acknowledge with thanks for a copy of *Spenser and his poetry* and *Milton and his poetry*.

We hope that the series will most benefit those for whom they are intended.

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